

Phisick for the Soule,
verie necessarie to be u-
sed in the Agonye of
death, and in those extreme
and most perillous seasons.
As well for those which are in good
health, as those which are en-
deu'd with bodily
sicknesse.

MATEW.
who haue shal be made whole,
if all the world be gathered
And after that his own soule
be doe the world shall be.
seene. and allowed, according
to the Queenes Maiesties
Injunctions.

PRINTED AT LONDON
for Henry Denham.



In histricem, domini Geor-

*gy. Speake militis insignia
ex effigie, naturaq;
allusio.*

Diversis finxit naturæ animalia formis,
Tutamenq; dedit, provida cuiq; suum,
Cautæ contexit spinosos histricis artus,
Pellat ut indignum, præscia cura malum,
Hæc mira nimbos sentit prognoscere futuros,
Quos vitare solet, conglomerata prius,
sic hunc, cuius inest histrix in casside torua,
Armanis virtus, vitæq; pura virgum.
Nempe ubicunq; volet, virtutis munimine tutus,
Victrices referet victor ab hoste manus.
Hostis hæc insulcus, nec dæmonis arma timescat
Mente quod est sceleris conscius ipse nihil.

H. T.



Hexasticon ad lectorem.

Virus vt antidotum peller, redditq; salutem;
Hic liber est animæ sic medicina tuæ.
Qui docet impuræ purganda piacula vitæ,
Per Christi mortem, non aliunde docet.
Hinc ægræ promas alimenta viatica menti;
Pharmaca tanta nequit pharmacopula dare.
Vale.



In Zoilum.

Fauca refulgentem contempnit noctua Phœba
Non crimen Phœbi est, noctua crimen habet.

H. T.

To the right wor-
shypfull, Sir George
Speake, Knight, Henrye
Thorne wisheth perfitte
health, and true
felicitie.



PLATO PRINCE
of Philosophers, as
Plutarch witnesseth
tion, who farre sur-
mounted and excelled
all other Gentiles in
wisdom, vertue, know-
ledge, and eloquence
When death appro-
ched him, gave thanks to the
Nature, as the Poets have supposed, for three
causes speciallly. First, that he was a man,
and not a beast. Secondly, that he was a Gre-
cian borne, and not a Barbarian. Thirdly,
that he lived in those times. By the which
saying, right worshipfull, myghty Christian wi-
thlyenly conuincing his sturde estate, and then
applying it unto himselfe, ought of duty to be
A.H. moun

The Epistle

wherein I stirred up to thank allways to render thanks not after Plato his heathenish kind of thankfulness, but more effectually, with better understanding and knowledge, unto the incomprehensible omnipotent of the almighty Worker man which according to his good purpose and divine counsaile, hidden his glorious self before all worldes, without any materiall substance, fashioning all, that is visible and invisible both small and great things by his sacred and eternall worde only.

And principally to be remembred, that when hee had accomplished his vniuersall creation: last of all, he shewe man, his forme absolute, perfect, and excellent creature above others, like unto his owne similitude, that is to wit, immortall created substance of the soule, having none image or figure, but onely of his immortal Creator, which is without body, partes or passions. Of whom his eternel wisdom might haue made some other deformed and monstrous creation, as noysome, brutish, or insupportable beast, venomous soule, or abhorred worme, and not haue done to his shew in any wrong, or injury at all. For the serpent, scorpion, and hatchell vessel may not enter into comparison with the celestiall flower, and remembrance of him, who he hath made him, after this or that fashion.

Secondly,

The Epistle.

Secondly, that he hath not planted vs on the earth, amongst the fierce Barbarians, Turkish infidels, Mahumeticall blasphemers, or Iudaicall obstinates. But in a realm, to the which it hath pleased his highesse cleme[n]cy to illumine and reueale the holysome light of his euangelical doctrine, whose bright beames putteth to flight the black cloudes of ignorance, purgeth the stinking mistes of tholericie, dyeth up the deuillish drive of hypocrisie, treadeth downe the horrible head of heresy, raiseth the walles of poyntinge purgatorie, and detestly subuerteth the Bulwarke of saluation, foundation of many morties, and good docters. By the which illusions the grosse and simpler sort, hath bene craftily enchanted, and many yeares miserably abused by a rauenous rabble of blinde guides, which called euill good, and good euill, making warchenelle light, and light warchenelle.

And thirdly, that we lue not in the dayes of one famous learned Socrates onely, who, being Platoes, Xenophons, and Xenocrates, master, was pronounced by Apollo to be the wisest man then liuing. But in an age wherein are no more than one such Socrates, many sage and grane heads, dyuers fine wits, and muche towardly youth, the Sciences liberall greatly knowne, & truly professed, the learned tongues vnderstood,

The Epistle.

Under Good, and diligently studied, and finally
 manual notes so skilfully handled, that none
 other foreign nation can justly bragge of any
 good knowledge, wherof Englande is igno-
 rant. In consideration wherof, haue not we a
 more great cause to bee thankfull, than euer
 had Plato, or any other Heathen Philoso-
 pher. I therefore, saying to my selfe this per-
 secution was absolute knowledge, which now
 is in learning, as in all other faculties,
 dwelleth amongst vs, well nere eury where,
 and calling to minde also, my lack of literature
 and iudgement was long tyme, winen back,
 and greatly discouraged, in so much that I
 doubted to attempt the committing of any
 thing into the open viewe of the eyes of the
 the world, knowing that sometimes the enu-
 ies (as manifestly accused, by the follo of his
 alone pen, as was Cicerus, in whose large
 volume were but fewe verbes allowed. And
 that no woele can be so eloquently atchieued,
 but some Aristarchus, or other, will impute
 the same, either for the slenderesse of the ar-
 gument, or for the emptinesse of phrase, or for the
 the want of understanding, considering in the other
 side, that although my talent be one of the
 least, yet to stand so little, but it to be hidden
 in

The Epistle.

in a Clouds, and not disposed and employ'd
into the advantage, than in to lay to the glory
of the giver thereof, it is accountable at my
last reckoning, I thought it better to obiect
my selfe unto the hazard and perill of maligne
Humour blazes, than I would be ad-
iurged and imputed to be, as the Poet sayth
Telluris inuile pondus; an inuincible
burden of clay. Because thus we are not vnder-
new here to live only for our selves, and our
owne private commodities here to please, yea,
if possible were, all men. Whereupon moued,
I getting by chaunce this Booke, entituled in
Latine, Medicina anime, Whiche for the
Soule, haue translated the same, into our vulger
speech, the contents whereof nearly toucheth
all that are goodly affected, except there be any
such as wilfully continue, and neglect the
saluation of their owne Soules, beinge but
vnderfall, as at the last shall altogether be
dissolued, that the substance thereof, after it is
once breathed into vs, can neuer die, but is
permanent, indelible, and durable for euer,
that the vntained also mighte thereof take
out by the mouth of sayth, thus comfortable
layer of heavenly philtre, which continually
may cure the manifold infections and hea-
den vntainties of the inward man, without the
turbation thereof, herebying bearing life is

The Epistle.

So lamentable, what so is wretched, what so is miserable as we are, seeing that our whole course in this soyle of sorow, is mere vanitie, and our life but a vapour; as wyreslethaine James? For when Beast, Birde, Kynge, or any other living thing dyeth, it retourneth vnto his former dust, utterly perissheth; & becometh as though it had neuer bene at all. But when man only, hath made exchange with death, who cruelly taketh lyfe from all, and neuer repayeth it againe, then shall hee rather begin to trowe for euer, & euer be dying and neuer dead. The conclusion wherof is most certainly purchased on this waylaye stage, according as the deserued hire of the Pageant player shall require. Nowe carefull, cheerefull, studious, and diligent each ought to be, to win that endlesse reward, the last wherof cannot bee sufficiently exprest, every good conscience may easily perceiue.

The which enterprise of mine, being finished rudely, as it is, and as I coude, stealing time betwene the houres of my charge at schoole, I here offer vnto your worship, as a perpetual token of my propensed minde & vntyrned good will towards you, who endued with godly learning, and also with learned godlynesse, can skillfully discern and iudge of the same. For well I knowe, that nothinge
epistola

The Epistle.

Whereto contained is rather strange or
knowne to you, seeing that the whole is col-
lected out of the wordes of God, wherof you are
a true professor, a studious reader, a diligent
follower, and an undesyned lover. Nothinge
mistrusting but that the accustomed gentleness
which is ever incident, and as it were, grafted
into such worthy personages and chaste mem-
bers of a common weale as you are, will not
disdaine and reiect the same, when you have
viewed the heart of the giuer, rather then the
gift it self. As did the worthy King Artaxerxes
what time a certaine poore man gaue him but
an apple for the lack of a better present, which
he receyued most thankfully.

After whose example of courtesye, if it shall
please your worship to be parrone unto these
simple fruites of my studies, they being holden
vnder so sure a protection, shall both the houl-
der go abroade, and present themselves vnto
the world without mainie of Iollus daries,
although not altogether our of his Sunshoe,
and I also hereafter bee the better encouraged
to take some other matter in hande, whereby
my dutie towardes my country may be some
deale acquitted and discharged, my talent a lit-
tle occupied, and preserued from rusting, and
Gods glorie not hindered. Who being the
author, and giuer of euery good and perfect
gift,

The Epistle.

After, remain you together with your most
grace and virtuous & by prosperous success
in all your affairs, long lives, with daily in-
crease of fellowship, to the advancement
of his holy name, the contentation
of your godly minds, the profit
of your neighbors, and the
health of your society.

Your humble Orator.

Henry Thorne.



To the vnlained

Reader.



ALTHOUGH,

gentle Reader, I haue not perhaps fully satisfied thine expectation in euery respecte of this translation,

by meanes of my barren eloquence and lacke of learninge: yet I trust I haue somewhat signified and expressed vnto thee in thy mother tongue, mine authors meaning, so that thou maiest rather take profit by my vnderstood grosse English, than by his not perceyued Latin. And whereas fault shal appeare vnto thee, eyther in impropertie of speeche, or not faythfull

To the Reader.

faithfull exposition, I craue thy gentle patience, and fauorable correction therein, seeing that for thy sake only I haue accomplished the same. For mine vnablenesse & negligence is such, that I may not vendicate vnto my selfe anye such perfection of learning and cleare iudgement, but that I maye lightlye stande in myne owne light, except I would accounte my selfe wiser then saint Augustine; which in one of his Epistles rebuked certaine his friends, because they defended diuers errorrs committed in his wryting, whereat his aduersaries had found faulte, as they might iustly doe, affirming these wordes: You that are my friendes, and ascribe to mee so perfite knowledge, that I doe neuer erre in all my wrytings, haue
taken

To the Reader.

taken a wrong quarrell in hand, and
your opinion is false. For if any man
shoulde so thinke of himselfe, hee
might rather be imputed mad, than
wise. For neuer to erre, is to be equal
with God . But mans iudgement is
both deceiued, and deceiueth, accor-
ding to Dauid that sayeth : *Omnis*
homo mendax. Euerye man is a lyer.
Wherefore if thou take this my labor
such as it is in good part: I shal think
my paines therein bestowed, suffi-
ciently acquitted , and re-
compensed.

Farewell.

rather a wrong quantity in hand, and
your opinion is false: For if any man
should be to think of himself, he
might rather be injured, than
which for need to create a new
and God. For man is not
both deceived, and for many
thing to do this: I am
demonstrated, I have not
Wherefore it then takes my labor
such as it is in good part, I think
my place in the world, and

simply accounted, and re-
compensed.

Phisick for the I
soule, very necessary to
bee vsed in the Agonie of
death, and in these extreame
and most perilous seasons, as vvel
for those that are in good health,
as those, which are indued
with bodily sick-
nesse.



Diseases troubling
our bodies, corpor-
al death shake our
myndes with horri-
ble feare, in so much
that oftentimes we
tremble, yea, at the
recital, and mention of them. Whans
nature truly, which had leauer not to
be at al, than to be yll, cannot but waxe
pale, and be sorrowfull, when these
sicknesses do approach. But in deede,

Phisick for the Soule.

No calamitie can happen vnto man
more cruel, none more horrible, none
more honge, than the sickness of the
soule, and the death and destruction
therof. Every man abhorreth: every
man detesteth, and escheweth by sea
and lande, punishments, pittifull la:
bours, diseases, and this bodily death.
But we ought much more to ende:
uour our selues, to auoide & leane off
the occasions of those euils, that is
to wit, sinne & wickednesse, and that
we ought to breake the heauy sword
of God, which we prouoke against
vs, by diuers and manifold offences.

When our bodily health is impa:
red, we straght way poste vnto the
physition, here we spare for no char:
ges, we lesse esteeme all things than
the sauegarde of our life, we procure
medicines and remedies of a great
price, to the intent, that this our ear:
then vessel & potsherd, might be
again repaired, which within short
space

Phisicke for the Soule. 2

space after notwithstanding is ready
to breake. Why do we not with lyke
studie & carefulnesse, desire and seeke
out remedies agaynst the diseases,
& infections of the soule, being farre
more grievous, and more perillous?
For what profite should a man take
if he did abound with all the riches
of the whole worlde, and byd lyue a
thousand yeares together, and enioy-
ed continual and most exquisite plea-
sures of this lyfe, & were not incum-
bred with any trouble of sickness, or
other calamities. But yet in I meane
Sohyle, hys soule was infected with
the deadly gyllt and payson of synne,
and oppressed with the cruell tyran-
nye of Sathan, God was displeased
at him, that he most certainly knew,
that after I end of this lyfe, he should
suffer eternall death and damnation
both of body and soule. Therefore
Christ sayde: Watch. For ye knowe
neither the daye, nor yett the houre,

Math. 25

Phisick for the Soule.

math. 6.

in the which the sonne of man shall
come. And least we shoulde followe
light, frivoliuous, and vile things, the
good and most profitable not negar-
det, he sheweth vs a most compen-
dious, certayne, and sure way, to aspire
vnto true felicitie. Where as hee
sayth: seeke ye first the kingdome of
heauen, and the righteousnesse ther-
of, and all these thinges shall be mi-
nistred vnto you. The cares of li-
uing, and the establishing of our
wealth, and other things, yea, many
times folke, buikie, and sitting,
which nothing preuaile vs, but are
often the occasions of very grievous
calamities, & most wicked offences,
do trouble & weary vs night & day.
But in the seeking & getting of hea-
nely riches, what thing is more flow-
than we are? what more negligent?
what more vnadvised? what more
folly? what blindness, or madnesse,
I pray you ought more to be feared.
whylt

Phisicke for the Soule. 3

Whilst we lye in good health, scarce
as much as we lytle thought at any
tyme commeth in our mindes of the
lyfe to come, and of that our tempo-
rall death. But when we lye downe
& are sicke, death nowt (as it were)
knocking at our doores, when we
should stand by in the front & sight
then at the last, we begin to thinke of
taking vp of our weapons against
Sathan, and of the amendment of
our lyfe. These thinges are a suffici-
ent argument to proue, that we are
endued with a slender and weake
faith, and that we are lytle exercised
in the Christian warfare. God be
mercifull vnto vs.

But truly every age is made to
amende, and no repentance cometh
to late, so that it be done before the
ende of this lyfe. Yet I counsell, and
earnestly give admonishment that
no man do linger and deferre the do-
ing of repentance, until this last

Phisick for the Soule

and most bitter Agonie. For each
they which are strong and in good
health at their life long, hardly have
prepared and furnished themselves
against the hour of departing; they
resist and fight much ado, scarcely
defende themselves from the deceipts,
guiles, ingines, and invasion of that
most passing, cruel, and subtle ene-
mie: What shall be done with those,
which being voyde of all feare of
God, knowing nothinge of repent,
haue spent a filthy, and dissolute, &
naughty life: howe I beseeche you
shal they fight, how shal they resist?
Now therefore, seeing that there is
a great multitude & abundance of
people euery where, and seeing that
the Ministers of the Gospel are not
nereat hand in all places, neither are
able to performe their diligence, or
office abwaies, and vnto all men, we
of a good & godly minde, willing to
proffite all men, haue written this
way

Phisicke for the Soule. 4

Way & forme of comforting, instructing, and admonishing the sicke, collected out of the worde of God, for their comoditie and profit especially, which are yet ignorant, and not instructed sufficiently in the sentences of holy scripture for such occasions, that they hearing those things read vnto them, may therof conceiue true and sounde consolation or comfort, least they being false hearted, should dispayre and perish in the bytter Agonie of death.

Fayth, is chiefly necessarye for the sick, to abide the painer of the body, and the temptations, vther-
-wyth he is pestered.

Man therefore lying on hedde by vehemencie of sickness, & being in daunger of death is assailed and overwhelmed with vniuersall & grievous temptations,
25. iij.

Phisick for the Soule.

tations, against the which, he must
 contend and strue. And first of all,
 this is a most bitter temptation, to be
 & most horrible Image of death be-
 ing (as it were) before our eyes, we
 thinke that we must forsake & leave
 the most delectable & pleasant light
 of this life, and al our deare kindred
 & friends. Finally, that we
 must here forgo al our pleasant and
 welbeloued things. And anone, our
 sinnes committed against the law and
 commandment of God, do violence
 themselves vnto vs, rushing in with
 a great violence, are sorely renned,
 & we are raine againe, and they seeme
 to be many mo in number, and more
 grievous, than euer they did before,
 so that they marvellously torment,
 distress, & trouble our conscience. Where
 death, Gods iudgement, hell, dan-
 nation, feare, and trembling, with all
 these gathered together, torment our
 soules with most violent & trem-
 blous

Phisicke for the Soule; 5

blous stormes of verie great dolours
and terrors, and both assault & shake
our heartes with most vehement
ingines of sorrowe and heavynesse.
There maye be great danger in those
Agonies and troubles of minde, if
our heart be not established with a
sure and constant faith, leaſt we now
beinge weakened and wearied with
the multitude and greatnesse of tem-
ptations, do dispayre. For those things
which come in our minde when we
are sicke, seems to be most horrible &
grievous, and for none other cause,
than that our faith is verye sicke and
doth waiver, neither yet is so strong,
& trusting unto the worde of God, it
is able to apprehende that vnumera-
rable & inestimable treasure, and ri-
ches of God & soune, that is to saye,
the remission of sinne through christ,
the resurrection of the flesh, that most
pleasant and acceptable fellowship of
all the elect, and the life everlasting.

and

Phisicke for the Soule.

and that all these thinges are giuen
vs freely in Christ, and for Christ.

Synaxis.

We ought daily to exercise our sel-
ues in these Articles of our faith,
and to fasten them in vs diligently,
pondering and weighing them in
our mindes. Also we should often-
times come vnto the Sacrament, or
the table of the Lordes Supper.
But we must first diligently trye,
fashion, and prepare our selues. For
we ought especiallly to beware of
this, that we misse not with the
most royall Sacrament Eucharist,
or of the ingrossing, with vnwashed
mindes, and spotted consciences.

It is truly a shameful matter, and
worthy to be lamented, that these ma-
ny years this Sacrament of the
body & blood of Iesus Christ, hath
bene superstitiously administered, and
of some other it hath bene handled
vnicerentely, and soe according to
the worthynesse thereof, inasmuch
that

Phisick for the Soule. 6

that of some Heretikes it hath bene
biterly contemned & despised. The
present punishments and afflictions
do sufficiently declare vnto vs, how
heynouslie they offended therein,
whereof Saint Paul hath told vs
to the Corinthians.

I. Cor. I. 7.

This Sacrament surely is a great
and marueylous pledge of his specta-
ll love and singular mercy towards
vs, which he would haue to be testi-
fied and declared vnto vs, in that his
last Supper, how that he adioyneth
vs vnto him, as his misticall mem-
bers, that we may know and under-
stand, that we are beloued, regarded
and preserved of him. Thus do god-
ly minde & determine, that Christ is
effectuall in vs. It would be to God
we would leaue to consider, in our
minds, the worthines of this so roy-
al a gift, that we might be therefore
thankful, and when we aduance &
lift by our sayth, we mought then
also

Phisick for the Soule.

also haue a reuerent feare; & thinke
how detestable an offence in gratitude
is, and what horrible punishmentes
will ensue the prophesiation, or
holpe bing of this to worthe a mi-
serie. And it is not to be thought,
those most grievous theasynages,
whych **S.** Paule maketh mention
of, to be vayne; and of none effect.
For God is alwayes true. And I
suppose assuredly, that the greatest
part of those publike cuples, which
haue bene in our dayes, are to be im-
puted vnto the disorderly, & grosse
bing of that most holpe pledge. Let
vs therefore oftentimes prepare our
selues, to come vnto the Commu-
nion Table; with earnest desire of
better and holiness, that our minde
being refreshed and comforted with
that heavenly fode of the soule, with
and charitie, maye be dayly in-
creased and strengthened
and in **vs.** **The**

Phisick for the Soule.

7

The Articles of our faith, are diligently to be considered of
the Sicke.

We ought also furthermore to remember, and alwayes haue in our mindes, all the Articles of our Catholike faith. But foure especially are diligently to be considered, and to be powred into vs, by often repetition, in the Agonies and troubles of death, that is to saye, the Communion of Saintes, the forgiveness of sinnes through the blood of Christe, the rising agayne of the fleshe, and the eternall lyfe.

Wherefore sicknesses are sent
vnto vs from God.

Then as death is the punishment of sinne: euen so diseases are many tymes sent vnto vs from God, for our sinnes, the which thing

Phisick for the Soule.

is manifest by many testimonies of
Scripture, as in John. 5. Psal. 88.
Deu. 28. 1. Reg. 14. We are also of-
ten afflicted, that our sayth thereby
mought be tryed. For then surely a
man maye see, howe much we loue
God, howe much we trust in him,
when we are afflicted, and oppressed
with some grievous Crosse. Then
here about al thinges see, that thou
repet vnfainedly, turning thy whole
heart, mynde, and senses vnto God,
that thou mayest confesse & bewaile
thy Sinnes befoze him. For Sinne is
the onely cause, why we deserue the
most iust wrath, and heauy plague
of God. And thou shalt gather out
of Saint Iohn his gospel, the most
abundant comfort, of absolution or
remission of Sinnes, which Christe
hath instituted and left vnto his vni-
uersall Church. This vniuersa-
le treasure, is opened and offered
vnto the daily. Christ sayth, receive

Phisick for the Souler 8

ye the holy ghost, whose sinnes loe-
uer ye forgine, they are forgiened them,
and whose sinnes loeuer ye retaine,
they are retayned. Nowe when we
haue desired & obtayned forgiveness
of our misdeedes, without al questi-
on to the contrarie, the paine, & grieve
or affliction also being on vs, cyther
will cease and leaue vs, cyther will
reddounde vnto the saluation of the
siche body, according to the passing
god's will and pleasure of almightie
God. For thou must be thoughtlie
perswaded, that thou nothing doubt
herein, but that the paine or crosse (al-
though it seeme vnto the flesh a very
heauie yoke and burthen) is a meere
fatherly rodde and correction, wher-
by God doth withholde & call backe
thee, his chyld from committing of
sinne, entyng & alluring thee vnto
him. God verylie toucheth vs with a
feruent zeale, he willingly tendereth
our saluation, and swootheth al things
vnto

Math. 18

Phisick for the Soule.

vnto this ende, and purpose, that he
 maye correct vs and bring vs vnto
 good. For loke whom he loueth, him
 both he correct, him both he chasten
 and afflict in this worlde, least after
 this life, he should be tormented with
 the euermassing pain of vquenchable
 fyre. And wauer not, but perswade
 thy selfe most certainly, that God is
 thy most louing father, & much de-
 strous of thee, howsoeuer he seeme to
 be angrie with thee. This is not the
 wrath of a tyrant, & an executioner.
 but of a father intirely louing vs,
 which would not that we should be
 lost, and cast away: but that we be-
 ing corrected should amend, and ob-
 tayne saluation. This is a most cer-
 taine truth, if so be that wee, whose
 sayth is so weak, can beleue it. First
 of al therfore, aske thou forgiveness,
 and remission of all thy sinnes, but
 through Christ, and with a very res-
 pentant heart, that thou mayest wel
 accorde

Phisick for the Soule. 10

There be three things which torment
vs most grievously, and cruelly, and
doe trouble our mindes in the Af-
fliction of death, that is to wytte

Sinne, Death, Hell, or

Damnation.

Sinne.

When thou art in our
mindes (wee lying sick) we see

in wee have swicheyde and
naughtie passed over our lyues,
whereby wee have beene grievously
offended both God and our neygh-
bors: we are stricken with great feare
and sorrow, even as a Soule sayth
unto the Iudgements: Indignation Roma. 2.
and Wrath, tribulation, and angu-
ish shall come upon the Soule, of evill
man that doth evill.

Death.

Adam, and our fleshe beeth very
unwillingly: therefore when

C. 4.

deu-
ty

Phisick for the Soule,
Death approaching here, mans hart is
all to shoke with great dolours and
heavynesse, which no tongue is able
to expresse. For our fearfull affecti-
on, and our naturall min, dreadeth
miserably, that that when he is once
deade and buried under the earth, he
shall never returne againe and lyue,
but supposeth that he is without hope for

Hellfire and Damnation

When these things come, what
shall we do? before our eyes, then
shall we see death, which shall be inter-
rupted by the resurrection of the dead.
In this case, we have neede of a strong and
valiant heart, that there appeare in
us no point of cowardice and des-
peration.

A prayer for the same. **T**

O most mercifull God, and most
loving father. I beseech thee
by thy grace, that we
may be put in good heart and love
thee, maye learne to feare and reuerence
thee, maye loue and honour thy holy
word, and that we maye let thee be
scope to us, as a scope and mark, whereby
into we maye direct all our doings,
and that we beinge always remembred
of the most bitter agonie of death,
maye be prepared and armed our selves,
that we maye order all our desires to
thy glorie, as doe the goodly, which
feare thee; and that we maye in the
end obtaine everlasting life. Amen.

**What is to be done, vvhat Symme
doth we ke, and shirre our
Conscience.**

Chap.

Thinks with thy selfe, that the
 soule of God came downe from
 heauen into the lowest partes,
 and soe made man, he tooke vpon
 him thy sinnes, and the sinnes of the
 whole world; he willingly dyed on
 the crosse for them; and made full sa-
 tisfaction for them all, suffering for
 thy sake most grievous paines. The
 most precious blood of Christ was
 shed for thy saluation; and thou art
 partaker of his death; it is hee that
 thou confidest becom on Christ;
 that hee dyed as well for thee, as for
 Peter and Paul. When thou doubtest
 tell not to doubt any thing at all; but
 thou be dyed on eternally forther, all
 for thy sake. When art baptised thou
 receivest the death of Christ. Nothing
 ought to comfort thee, thy thing
 ought to help by; and strengthen thy
 minde. For seeing that thou art bap-
 tised through the death of Christ:
 his death shall save and save thee,
 through

through his death thou shalt not dye
in thy sinnes, but through his death
thou shalt undoubtedly obtaine for-
giuenesse of them all, and in the end
through Christ his death thou shalt
ryle againe into a newe and euera-
lasting lyfe. For baptisme is a sure
token, pledge, and signe of Gods
grace and fauour, wherein thou art
reconciled unto God, that thou may-
est haue a louing and quiet consci-
ence through him, for the forgiveness
of thy sinnes by Christ his resurrec-
tion. And he continually speaketh vnto
thee in the institution of his last sup-
per, where as he professeth and testi-
feth, that his blood was shed for the
remission of sinnes.

Now therefore although thou haue
not leuied an bright and pure life, in
each respect, yet there is no cause why
thou shouldst despayre, but speedily
cal upon the name of the Lord, with-
out ceasing, and thou shalt be safe

Am.

Baptisme,

Math. 26.

Marc. 14.

Luc. 22.

1. Cor. 11.

A prayer.

Psalm 142

Psalm 142

Psalm 142

Psalm 142

Prayer for the soule
And thus becommeth for to say
O most mercifull God, O father
of all compassion, father of our Lord
Jesus Christ, be mercifull unto mee
a sinner, have compassion on mine
a poore soule, and make pellets
help mee, for that most bitter, pen-
tious precious passion, and death of
Jesus Christ, thy only begotten
sonne, and our only Redeemer and
Saviour. Enter into this judgement
with thy servants, O Lord, deale
not wroth wth according to my des-
ertes, neither reward me according
to mine iniquities but receive me for
thy sake and thy love goodly
and mercies sake. I a sinner, and
fleshy creature, am in thine hands po-
wer, and danger, oh most mighty,
and mercifull God, oh most loving
father, call me not always bitterly re-
buke me, I am thine, O what
can I do. No man can comfort me,
no man can helpe me besides thee one
lye.

Phisick for the Soule. 13

lye. Thou art the true Propitiator
and bringer away of all mischief from
men. Thou art the most sure and re-
liefe helpe, mye, succour, and defence.
Thou art the most strong Tower.
Thou art **O Lord** our hope and
stronge, thou art a very present helpe
in trouble. In thee, **O Lord**, doe I
put my trust, let me not be confoun-
ded, let me neuer be ashamed, my
hope being in thee, doe helpe me
in thy righteousness. **O Lord**, doe
thine eare to me, make hast to deliuer
me. **Be thou** my strong rock and
house of defence, that thou mayest
saue me. Thou art my strong rocke
and my castell: Thou art my hope,
my portion is in thine hands. Ligh-
ten thy face vpon thy seruant, & saue
me. **O Lord**, in thy mercie.

Further, thou that art sicke, must
be chiefly admonished of this point,
that thou thinke not what sinnes
thou hast committed, but rather haue
before

Psalm 46

Psalm 31

.31. 1515. 1. 1

1. 1515. 1. 1

Philicke for the Soule.

Before their eyes to contemplate and
look on, the ymage of Christe, by
most holisome and precious death.
Fasten it surely in thy minde, & tho-
roughly persuade thy selfe, that thou
art not alone expelled forth thy
sinnes for Christe, and that they are al-
layde vpon his shoulders, which tak-
ing them vpon him, hath made sa-
tisfaction and redemption for vs, so
that he will neuer impute them vnto
vs, but will freely forgive them all,
euen as we say in the articles of our
faith. I beleue the remission of
sinnes.

The testimonies of Scripture for the
remission of sinnes through Christe,
must bee diligently repeated vnto
the sick, vwhereof I haue here
vnder recited some, that
they may be in a
readinesse.

Scholde

Esa. 53.
math. 8.

1. Peter. 12.
Roma. 4.

Pharisee for the Sonne. 14

Behold the Lamb of God, which taketh away the sinnes of the world. Ioan. 1.

1. Peter, 1.
Wee are not redeemed with
byelike thinges, as with corruptible
silver, and golde, but with the preci-
ous blood of Christ, as of a Lamb
without spot. Let these
thinges enter into the bottom of
thine heart, let these thinges lift thee
up, and give thee comfort. There is
no cause why thou shouldst doubt
of the forgiveness of sinnes, if thou
continually professe the name of Christ,
and trustest in his merite, he will
so take away thy sinnes. If thou
that thou nothing like nor flatter,
but unboasterly beleeuest this, now
thou art become the Sonne of God,
there is no cause why thou shouldst
doubt. There is nothing that thou
shouldst feare. Hearken unto the
testimonies of scripture, but so hearken
unto them, that thou mayest know
the

Phisick for the Soule

Iohn. 3.

Ye must be born again. For if thou shalt not be born again, thou shalt not see the Kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. And the Spirit shall give testimony with the water, and the blood, that this man speaketh the truth. And he that heareth his voice, shall not come into condemnation, but the righteous shall come into the life which is with him, and shall not be condemned.

Math. 9.

Forasmuch as ye have heard that I say, I will call and send forth my Disciples, ye say, Rightly sayest thou. Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou. Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou.

Math. 11.

Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou. Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou. Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou.

Rom. 5.

Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou. Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou. Forasmuch as I have said, I will call and send forth my Disciples, ye say, Rightly sayest thou.

Pluck for the Soule: 19
 remission of all his sinnes, and
 that he also by his blood hath
 redeemed us from all iniquity,
 to himselfe a peculiar people,
 zealous of good works. I
 have beene a sinner, and have
 beene recondemned unto death
 by the death of his sonne: much more
 shall I be saved by his blood,
 which is made to be a sacrifice
 and also righteousness, and for
 us, and for the redemption of
 all ungodly sinners, who have
 a good heart, although they be
 so great an offender, yet there is
 no matter, looke thou for
 mercy, but confesse and be
 true to be a sinner. Call
 upon his name, and desire
 pardon of him, as the forgiveness of thy
 finnes, and believe that Christ is thy
 onely Saviour, thy health and salu-
 tation, and ever say, he sayeth

a sinner
 Cor. 2. 5
 Roma. 5.
 Gal. 3.
 I. Cor. 1.
 Eph. 1.
 I. Tim. 1.
 I. Tim. 1.

comes

Phisick for the Soule.

Roma. 4.

1. Cor. 5.

2. Cor. 5.

Gala. 1.

1. Cor. 1.

Ephesi. 1.

1. Tim. 1.

1. Tim. 2.

comes, and shall be with all the Saints,
that shall be his, never to leave them
nor forsake them.

Now this shall be in his time
for us, when he will be here, that
shall be his, never to leave them
nor forsake them. For he has that
right, and he will be here, and he
will be with them.

And this shall be in his time,
to be with us, when he will be here,
and he will be with them, and he
will be with them, and he will be with them.

And this shall be in his time,
to be with us, when he will be here,
and he will be with them, and he
will be with them, and he will be with them.

And this shall be in his time,
to be with us, when he will be here,
and he will be with them, and he
will be with them, and he will be with them.

And this shall be in his time,
to be with us, when he will be here,
and he will be with them, and he
will be with them, and he will be with them.

And this shall be in his time,
to be with us, when he will be here,
and he will be with them, and he
will be with them, and he will be with them.

Constantly

Phinck for the Soul, 16

[illegible]

The firste which hath some
beard, and some haire, but
of the boughes, which growe in
the stile, that God the father would not
the death of a sinner, but that hee
might be converted and lyue, for that
his feruent loue, which hee beareth
vnto vs, hath cald and re-
demmed, that from the burden of thy
sinnes, and hath layde them on the
shoulders of his beuolent be-
loued sonne, which hath so borne and suf-
fered them all in his body: that they
shall neuer be thy condemnation. For
if so be that thou beleue in Christe,
God repenteth, & accepteth the death
of his sonne, in the stead of a full and
sufficient repentance, satisfaction
and abolition of all thy sinnes. Be-
cause therefore, thy sinnes layde vpon
Christe, coule not detryne or keepe
him in death, and condemne hym:
vaine is truly payde for them, and
they are all freely forgiven thee. Be-

4. mo. 7

2. mo. 1

Ezech. 18

Esay. 53

3. mo. 7

Rom. 4
3, Ioan. 2

31. 2. 3

32. 2. 3

Rom. 8

Phylack for the Soule

71
The first part of the Phylack for the
soule is to be used for the
soule, and the soule of all faithful
full believers are by the death was
washed, purged, and cleansed, so that
the straight justice, soules subyugment
of God, is abundantly satisfied.
The second part is to be used for the
soule, and all other things
belong, such as his beheading, such
his death, such his resurrection, such
his ascension into heaven, such his
life, such his miracles, and such his
glorie. Wherefore, such as hath no
power over these at all, he cannot
hurt the. Seeing that thou art washed
through Christ, seeing that thou art
delivered from all thy sinnes, seeing
that thou art become the child of
God. God is thy father, earnestly lo-
ueth thee for Christ his sake, whiche
hath reconcyled, and made attonce-
ment for thee. Wherefore be thou of
good

good courage, and reioyce thou in
the Lord. For seeing that thou art in
the hands of almighty God, thy god
and most faithfull father, thou art in
safetie & out of all danger, for thou
art enclosed & compassed about, with
the custody of God, and garde of
Angels. Thus altogether become
thine, he cometh and taketh away
all thy sinnes, by his innocencie and
righteousnesse. No man can by his
lence plucke thee out of the hands of
thy beauenly Father. Thou hast
nowe the victorie, when thou hast
suffered and passed ouer this corporall
crosse and affliction, the which being
truly compared with eternall life,
shall appere verie easie, momentarie,
and but of a short tyme. Christe was
in the lyke agony, yea in a farre more
bitter and more horrible. He is gone
before thee, hee is thyne heade, to
whome thou must needes become
lyke, and dye vnto sinne, and must

Iean, 10.

2. Cor. 4.

Hebr. 6.

Ephesi. 1.

D. 4.

lay

Phisick for the Soule.

Inp thy death Iste, spourd and ent-
bured with water of life, that thou
mayest after this, the time Iste for-
ner with thy master Christ. Let
not thy sinnes trouble thee. There
is no cause why thy conscience should
be troubled, seeing that thy sinnes are
now done away and abolished. Thou
hast overcome, and hast cast downe
that malignant spirit, which
geth about to worke the destruction
of our soules. God now hath com-
passion on thee, he careth for thee, he
both defende and keepe thee, all the
fellowship of the saintes and Angells
regarde thee. And euen as Christ can
not be damned, so I knowe thou
canst not be damned, if so be that thou
deleue on him with the full confi-
dence of thine whole hart.

Heauen, death, and hell, can no-
thing hurte thy Lorde and mayster
Christe, neyther can they hurte thee,
for thou art musticallie grafted into
Christ

Phisick for the Soule. 19

Christ by faith; and Christ is either
small in thee, therefore thou canst nea-
uer be damned. If so be that, thou
thy self shouldst haue thy sinnes,
and make attonement for them, thou
wouldest by no means be able to sus-
taine and beare so great and heauie a
burthen; they woulde bee farre to
weyghtier for thee; they woulde de-
uoure thee, no one downe into the
bottoms of hell.

But Christ being perfecte God,
and perfecte man, did offer himselfe by
of his owne accord for thee, he dyd
put him selfe in thy roome; dischar-
ging and paying all things for thee,
as it is written in the Psalm: *Psalm, 69.*
paide them the things I neuer tooke.

Erreie thou dydest corrupt sinne
agaynst thy selfe; but Christ purged
them, and made satisfaction for thee,
and planted thee in liberty, it is bee
that thou beloeue this Gospell.

Although all the sinnes of the
whole

¶ Plinck for the Soule

¶ The Lord hath made iacob upon the
only son of God hath grace and mercy
sufficient for them, and more than
sufficient. God hath promised thee
his grace and blessing in Christ, and
the same is ratified; certayne, full and
solute, and perse in Christ thy hope
and mayster. Thou wilt needes be
sauer, if so be that thou fall on thyne
eyes vpon Christ. For Christ is the
naturall sonne of God in diuine sub-
stance, veritie it selfe; as touching
his humanitie, he is our flesh and
bloude. Who shall be more sure and
certayne, than thy Christ, to gyue
and performe the promise of grace
which is himselfe the veritie of the
promise, and loneth vs inseparably,
in so much that he had lieter die, than
to disappoint vs in any parte of his
promise. Wherefore, if thou beleeue
in Christ, thou art now made parta-
ker of his heauenly blessing, thou
art now ended of the burthen of the
lawes.

Hypostasis.

Sundry names that are the keys of
 God, & the fellowes here forth Christ
 for ever. If of these names shall math. 23
 pass, but the same be of the same en-
 tirely, & of the same of all persons, & of all
 and of the same the same with God
 hope, & of the same, but God is the
 test and the light. For, ever for the
 he became man for the salvation, he
 was also born for the sake, he dyed
 on the cross, he rose from the dead
 for the sake, and ascended into hea-
 ven, he sat down, and performed all
 things, & of the same for ever
 but for all the purposes of God, the
 Christ is the same, and are by him. 2. Cor. 5
 now, & of the same of God to have
 his mercy, and then look for some
 other thing at his hand, but none
 great and more, and the same for
 Christ, & of the same, & of the same
 but of the same, & of the same, & of the same
 only, & of the same, & of the same, & of the same
 for ever, & of the same, & of the same, & of the same
 all

content, all eyes with hope; and to be
 done, all the members of our saluti-
 on: for he is our father and mercie;
 much more infinite and greater, more
 high, plentiful and abundant, than
 ever man can speak or imagine as
 for the day. And therefore to ground
 by a sure and constant faith, and
 311 After this manner thou shalt con-
 fess the whole body, rather with less
 of sister communication; as the
 number shall require; And, I am worthy
 this, want together in the name; then
 thou shalt hope the same, with all
 great reverence and feare; all thou
 320C.2 wilt, from the horrible con-
 plation of sinne, and death, and bende
 all thy thoughts upon Christ onely;
 follow the eyes of thy soules upon
 him; cleave unto him with all thy
 heart; and as it were, make him
 thy; all upon him with full trust
 of mercy, and comfort thy selfe when
 he shall be thy God, and thou shalt be

none other thing in this Chapter, than
 excellent innocencie, righteousness,
 life, and saluation, all the which being
 perished from Christians into thee, are
 now become thine, if so be that thou
 dost acknowledge him to be thy re-
 deemer, and author of thy saluati-
 on. Wherefore I knowe thee, and doe
 oftentimes beate it into thee by repe-
 tition, and that for good cause, that
 thou remember not to call to minde the
 remembrance of thy sinnes, nor to
 punish thy selfe by feeling the weight
 and greatness of them. When
 thy sinnes are banished farre of from
 thee, yett thou wilt consider howe before
 thine eyes. When thou hast thine heart
 let thy simple minde and senses be
 surly set on him, thou shalt know
 him with all thine heart, neuer to be
 gotten away. For thy this meanes
 thou shalt withstande and overcome
 against the power of hell, be they ne-
 ver so cruel, be they neuer so horri-
 ble.

Mar. 9

Luc.8

Luc. 23.

Luc, 19

ble, and terrible: And he made both
his great humanity and clemencie,
both what gentleness and benignity
Christ in the Evangelicall historie,
both revealed and declared by many
which, thus, repeating, haue often
forgiveness and besought his mercy
and mercy: And thou shalt see Mary
Magdalene, thou shalt see the
Theefe hanged on his right hand,
thou shalt see the Publicane, Sa-
carius and many others, who haue be-
reaved us with much horrible sinfulness,
and pronounced them from men all
their lives, how they were so grieu-
ously afflicted, what is to be feared
of, what is to be feared, consolation, yet
not the least to all that which which
suffer those things do thou, and
doe as they shall and conscience in
their hearts is to be feared and can
not be so easily overcome with the fleshly
flesh, for which the blood of Christ
is to be feared and the blood of Christ
is to be feared and the blood of Christ
is to be feared.

but, noz forsahe him. Furthermore, it shall come into thy minde also, when thou art in daunger of death, if thou haue hurted, or indamaged thy neighbour by any manner, as if thou either haue stolen, or taken away any thing from him, or if thou haue smitten him. Here thou shalt doe even the same thing, which Christe dyd hanging vpon the crosse: thou shalt propose thine enemies, & shalt forgive them, from the bottome of thine heart all the wronges they haue done unto thee. If any thing of thine be stolen from thee, thou shalt not boldly require it againe. If thou haue taken away any other mannes good, restore it againe if thou maye, or repaye it: that it maye be restored againe. neither shalt thou keepe any thing private, but shalt confesse it vnto God, and aske forgiveness of the same, and be forie that thou hast so offended. If so bee that

Luc. 23.

2. d. 2. 4

that thou be not able for thy power
 to repare the things that thou hast
 wrongfully taken, it shall be suffici-
 ent, if thou forgive others; which
 have done either wrong, or violence
 to thee in body or goods; or have
 taken away thy good name. **¶** If
 thou shalt forgive them with all thine
 heart, there is no task, why thou
 shouldst be careful. **¶** But of good
 comfort, and doubt not but God will
 forgive thee the wrongs which thou
 hast done unto others. Truly he can
 not but excuse his sinners; which for-
 giueth his iniquities. For he hath
 said hath taught us this word, and
 hope of recompensing all wrong. **¶**
 If ye will forgive other men their tres-
 passes, your heavenly Father shall
 also forgive you.

Math. 6.

Whether the sick may lawfully seek
 the Phisicians helpe, and use
 phisick, or no.

The sick body shall never be
 cured by the physicians help; and
 their hope be thus fully satisfied by
 God, which as he alone do put the
 soule into the body: So he only tak-
 eth it away when it pleases him.
 Sometime more than this; the
 physicians to be sure, will not
 shoulde seeme to tempe God. For seek-
 ing medicines of themselves neither
 can restore health, nor cause diseases:
 yet notwithstanding when they are
 ministers of a naturall soules phisick-
 on, well exercised in reasonable rules,
 they are to be praised; and too they
 called the hands of God; as ver-
 y often he himselfe, the which thing
 also hope Scripture testifieth. For
 it is written: Honor the Physician.
 For the most highest hath created
 him, for necessaries sake. The most
 highest hath created medicine out of
 the earth, and the proudest man shall
 not

Eccle. 38.

Phisike for the Soules

members of it. Sellers of religion,
and ministers, which counterfeit and
dissemble, which pretende to cure
the soules with false prayers, and opi-
fians, are to be driven away, and ex-
cluded, as the pestilence. The bonds
which are the bonds of the Devil,
and not of almighty God, by whose
force and power, all things ought
to be gouerned.

What is to be done, yne death bring-
geth terror and feare vpon vs.

Thou shalt thinke that death is
conquered and betterie destroyed
by Christ. And except Christ ha-
uing compassion on vs, had suffered
death for vs, the feare of death
would haue troubled vs, with great
and horrible heauynesse, and intolle-
rable torment of minde. But death
being overcome and destroyed by
Christ, the Soules of them, whiche
trust in him, can not die and perishe,
but

Plaiſick for the Soules 24

but ſay, you ſtraight ſayes unto
 ſoules, after they are departed out of
 this body, that the ſoule bring in a
 ſoule ſhield, if ſay unto him, this
 ſoule ſhield thou be ſwift me in phra-
 ſe. The body in the meane ſeaſon
 reſteth in ſure hope, to riſe againe in
 the laſt daye, into that moſt blessed
 immortall life, with great glory, ma-
 giſtice, and honoure; as ſeruethe
 and claimes, that it maye thus rejoyce
 ever ſwiftly the ſoule, for ever ſwift
 Chriſte, and all his elect, amongſt
 whom we ſhall finde many, which
 were cythes our friends, or kinde-
 folkes here in this world. Therefore
 holy ſcripture calleth the death of
 godly men, a ſleepe. For the verſe
 ſayes our brether, ſwift, ſwift, ſwift,
 ſwift, and compeſſe hope, ſhall be
 awaked up in the laſt daye, and ſhall
 ſtand out of his ſleepe, and ſwiftly
 ſwift death extinct; and aboliſhed;
 it ſhall appeare incorruptible; glorious,

Lnc. 23.

811.123

71.123.1

The death
 of godly
 men is cal-
 led a ſleepe.

vinctured and glorified, shall liue to-
 gether with the soule for euer. It so
 be that we should seele our body, and
 neuer recouer it againe, the death of
 saints were not vicious and hono-
 rable, but hyle, horrible, and most
 cruell. & therefore these things consi-
 dered diligently, thou shalt support
 and holde by thy waivering minde,
 erected by sure hope in the sentences
 of holy scripture. Beleeue them, and
 doubt nothing at all. For it is un-
 doubtedly true that I tell thee, As
 the body of Christ being buried, re-
 men vntill the thirde day, rose againe
 the thirde daye into a new and eter-
 nall lyfe, neuer to die againe. In the
 bodies of all them, which haue slept
 in Christ, that is to say, which haue
 beleeued on Christ, doe rest in their
 graues onely for a tyme, to rise a-
 gaine in the last daye, in sure hope of
 the most ioyfull, and glorious resur-
 rection, into a new and perpetual lyfe.

C. i.

where

Apoc. 21

Phisick for the Soule:

where shall be neyther sinne, nor any
death calamitie, or anye other thing,
than righteousnesse, innocencie, pure-
tye, joy, blisfulnesse, and saluation without
end. God which is of infinite
power, and veritie it selfe, hath
promysed those things. They shall
therefore come to passe undoubtedly.
Therefore trust thou steadfastly vnto
his promises.

1. Thim. 4

Furthermore, the testimonies of
Scripture for the resurrection of the
dead, are diligently to be thought vpon,
and earnestly to bee beaten into
our hearts by often repetition. Thus
both Saint Paul teach vs, that we
strengthen one another with such
communication of the resurrection,
that we through thereby be comforted.
There can be none more certain,
nor more plentifull consolations gi-
uen vnto vs, than those which we
seeke out of the testimonies of holie
Scripture, for the approbation of the
resur-

Phisick for the Soule. 26

resurrection, we beclawe not the wisdom
of man, but of God, which surely
and mightily supplieth our need, and bring
to passe, all that he hath spoken. No
man can alter the word of God, no
man can let or hinder his purpose, or
counsell. His power can not be mea-
sured, he is true, and saythfull, his
goodnesse, and merite is chiefe.

Therefore let no man doubt thereof.

The testimonies of scripture, for
the resurrection of the dead.

The sunne shall shine as bright
as the sunne, in the kingdome of
their father.

Math. 23.

Verily, verily, I say unto you,
he that heareth my wordes, and be-
leueth on him that sent mee, hath e-
uerlasting lyfe, and shall not come
into damnation, but is escaped from
death vnto lyfe.

Ioan. 5.

E. 4.

Chis

21 Phisic for the Soule.

Ioan. 6.

And this is the will of him that sent me, that every man which hath heard these sayings, and hath believed on him, shall receive life, and shall not come into condemnation, but shall escape death. *Ioan. 6. 39.*

Ioan. 8.

And he said that Lazarus did sleepe, which notwithstanding, had perished by the ghost, whose dead body was committed into the grave. But Christ restoreth the dead into life againe, and calleth those things which be not, as though they were. Therefore he addeth this saying: I am the resurrection and the life: he that believeth on me, yea, though he were dead, yet shall he live: and I will surely after those wordes he raised up Lazarus, which had layne some dayes in his grave, being quickened and smelling. *Ioan. 11. 25.*

Ioan. 11.

Roman. 8.
Ioan. 11.

And because we are fearful, and faint

Whilck for the Soule. 27

staine barked by nature in those eyes
 mean that we may have the better
 being to beleeve: then there shall be
 resurrection: from death to life
 death to life in the power of the
 words and the Wordes.

He was called by from death to life
 the windowes looke

Luc.7.

He raised by all the
 member of the Synagoge
 his daughter

Luc.8.

He raised Lazarus from
 death to life

Ioan. 11.

He raised the daughter of
 the widow of Nain

Actes.9.

He raised the Prophet
 who was dead for us

Actes.20.

He raised the Prophet
 who was dead for us

4.Reg.4.

He raised the Prophet
 who was dead for us

3.Reg.17.

He raised the Prophet
 who was dead for us

Gene.5

He raised the Prophet
 who was dead for us

4.Reg.2.

3yed

E.ij.

trayle

Philick for the Soule.
Trayle, and watched dooyle, that he
might by them giue vs some taste and
tynsfection of the true lyfe to come,
that we also become selfe, that no
part of us remaineth after this mis-
erable lyfe; according to the opinion
of the heathen gentiles, & Epicures.

Furthermore, the saynt hated
the body; as to be admonished, that
hee remember and thinke what that
greatest and mightye Lord, both of
lyfe and death, Iesus Christ saye in
saunt Luke his Gospell. Iohnes
Weepe not for I damsell I daughter
is not deade, but sleepeth. Whose rea-
son harbe of belife, notwithstanding
the secrete mysteries of GOD, byd
laugh these wordes to scorn. But
Christ knowing it true, verifying his
wordes, restored the dead maye to
lyfe againe, as soone as he had spo-
ken the wordes. The very saunt Lord
Iesus Christ, will receiue vs to him,
and will preserve it; and in the last
daye

Luc. 8;

Phisick for the Soule.

28

Maye he will restore thy bodye into
thy soule agayne, & will couple them
vnto eternall lyfe.

The time shall come, when all they
which are in their graces, shall heare
the voyce of the sonne of God, and
they that haue done good, shall come
forth vnto the resurrection of lyfe. It
so be that the spirite of him, that ray-
sed vp Iesus from death dwell in
you, euen hee that rayled by Christ
from death, shall quicken your mortal
bodies, because his spirite dwelleth
in you. God hath rayled vp the Lord
Christ, and shall rayle vs vp by his
power. The xv. Chapter of the first
Epistle to the Corinthians, is full of
most sweete and effectuall consolati-
ons hereof, no golde is to be compa-
red vnto them. Saint Paul in the
same Chapter to the Corinthians, and faste-
neth our resurrection vnto the resur-
rection of Christ; that it maye not be
pulled of, seperately from him, as by

Ioan. 5

Rom. 8.

1. Cor. 6

E. iij. this

Phisick for the Soule

this reason. Christ is risen againe
 from the dead; the which thing is
 most certayne. Therefore without
 all doubt wee also shall rise againe.
 For Christ is our heade, and we are
 his members mystically. This heade
 is not without his members. Neither
 will he leave & forsake his members.
 Where Christ is there shall we be al-
 so. For we are members of his bo-
 dy, of his flesh, and of his bones.
 Who can sufficiently declare, accord-
 ing to the worthynesse thereof, that
 unmeasurable glorie, of inestimable
 and unspeakable grace, and mercy,
 that God descending from hea-
 ven into the lowest parts, did vouch-
 safe to become a mortall man, that
 this fragile and brittle nature of man,
 united unto his diuine nature, might
 be brought into everlasting life, be-
 ing made partaker of the heauenly
 kingdom, by the infinite and incom-
 prehensible might and efficacy of his

7. 1107

Ephes. 4. 5

Ioan. 12. 1

Ephes. 5.

diuinitie and godhead. If we beleeue
that so great riches were bestowed
vpon vs, and that so blessed a lyfe re-
mayneth for vs, howe I praye you,
can we be false harted or troubled in
minde? The nature of all feshly
people, which haue bene both before
and also since Christ, & those which
are yet to come, without all question,
hath put on immortallitie in Christ,
being perfit God and perfit man.
The comfort therefore of Christ by
resurrection, is most plentiful and ef-
fectual, wherewith saint Paule doth
strengthen the mindes of the Corin-
thians, whereas hee sayth: Christe
is risen from the dead, and is be-
come the first frutes of them that
sleepe. For by a man came death, and
by a man came the resurrection of
the dead. For as by Adam all die,
euen so by Christ shall all be made
aliue, and euery man in his owne or-
der. The first is Christe, than they
that

1. Cor, 15.

21. 10. 1

Phisick for the Soule.

That are Christes. Here saynt Paule maketh a similitude of naturall thinges, wherby the resurrection maye be the more cleerlye and manifestlye perceived. And the similitude is taken of dyng seede, which the husbandman casteth into the earth. It dyeth and rotteth after a fashion. Yet notwithstanding, that which is comytted vnto the earth, doth not sterile perishe, but it commeth forth of the earth agayne, freshe and newe, with a pleasant, handsome, topfull forme and thape. And such so shall our bodye ryle agayne, not corruptible, dyscible, frayle, feeble, as nowe it is, but saye, cleane, beautifull, strong of perforce, and immortall vnto euerylasting lyfe.

This is the waye by his corporall death vnto true, and eternall lyfe, into our true countrye. Flesh and blood cannot inherite the kingdome of God, wherein is nothing but lyfe, and

Phisick for the Soule

30

Esay. 25.

Osc. 13.

and therefore this mortallitie must put
on immortallitie. Then shall the say-
ing come to passe; which is written:
Death is swallowed vp into the vic-
torie, they note which beleene in
Christ, haue overcome sinne, death,
and hell. They therefore contemning
death, and being strong and bolde in
Christ, shall saue: Well where is the
victorie? Sinne is the king of death,
the lawe is the strength of sinne. But
praise be vnto God, which hath gi-
uen vs the victorie, through our Lord
Jesus Christ.

We vyll adde also, other sentences
of Scripture, conseyning
plentifull comfort.

HE that rayled vp the Lord Je-
sus Christ from death, shall raise
him vp aife. Our conuersation is in heauen,
from whence wee looke for a Saui-
our, yea the Lord Jesus Christ,
which

2. Cori 4

Phillip. 3.

Philic for the Soule

which shall change our vile bodies,
that they may be fashioned like unto
his glorious bodye, according to the
working, whereby he is able to sub-
vert all things unto himselfe.

Coloss. 3.

Ye are dead, and your life is hidde
with Christ in God. When Christ
which is our life, shall shewe him-
selfe, then shall ye also appeare with
him in glory.

2. Thess 4.

I woulde not brethren, have you
ignorant concerning them which are
falling a sleepe, that ye sorrowe not as
other doe, which have no hope. For
if we beleue that Iesus Christ died,
and rose againe: even so they also
which sleepe by Iesus, shall God
bring againe with him.

And Saint Paul doth confesse
Epithioche his scholler in the articles
of the resurrection by these wordes:
Remember (brethren) that Iesus
Christ being of the seede of David
rose againe from death, according to
my

Plinick for the Soule: 31

my Gospell. If we are deade with
Christ, we also shall live with him.
If we suffer with him, we shall
reigne with him.

1.Tim.3.2

Saint Paule sayeth, that Christ
by the grace of God, shoulde taste of
death for all men. And in the same
place he sayeth also, that Christ was
made partaker of our flesh and blood,
that is to say, he became perfecte man,
that he might put downe through
death, him that had lordshippe over
death, that is to wye, the Devyll, and
that he might delivert them, who so
ever through feare of death, were all
their life time in daunger of bondage.

Hebr.2.

God saved us, and called us with
an holte calling, not according to our
deedes, but according to his owne
purpose and grace, which grace was
given us through Christ before the
world began, but is now declared o-
penly by the appearing of our saviour
Jesu Christ, which hath put away
death,

2.Tim.1

Phisick for the Soule

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1. Ioan. 3.

1. Ioan. 4.

Iobc. 19.

death, and hath brought lyfe and immortalitye to lyght.

We knowe that we are translated from death vnto lyfe; because we loue the brithen.

In this appeared the loue of God to vs ward, because that god sent his onely begotten sonne into the world; that we might loue thowoe him.

I am sure that my redeemer liueth; and that I shall ryse out of the earth at the last daye, and that I shall be clothed againe with this skynne, and see God in my flesh; yea, I myselfe shall behold him, not with other, but with the same eyes.

He that diligently doth meditate and thinke vpon these testimonies of scripture can not chuse but take much comfort and great loue therof. Some haue maye be almost euident example thereof vnto vs, which haue reioyced in his owne behaffe, that he cometh Christe, and the power of his

his resurrection, whereby our death
is slaine. Now the same death is dead
unto all them which beleue in Christ,
there is nothing in it but death, terri-
ble, which is to be feared, and fea-
red, besides the onely image and shape
thereof. Even as a serpent being
killed, keepeth notwithstanding the
horrour and fearefull figure, but
hath no power in himselfe to harme,
and even as the lyne serpent (dead)
when the basilisk serpent doth look
on, which Basilisk lieth in the fowle
vermin, by the might of the power
of God, and the Jewes could not be
infected with beholding of the lyne ser-
pentes: Likewise also our death is
dead and made harmlesse, and no-
thing to be feared, if we take upon
us to behold the lively death of Christ,
with the eyes of our faith. And to be
short, death is like the very image &
shadowe of death, yea, more rather
he is the beginning & entrance into
the

Phil. 3. 10
8. 101

Num. 21. 8

Phisick for the Soule

Ioan. 14

lid 1

Ioan. 8

Ioan. 14

the true life, Christ, which is the be-
 riticall selfe, sayth. If a man bepe my
 word, he shall neuer see death. Now
 I may pear my this be. I will
 shew you how. A man that trusteth
 in the mercy of Christ, by the sayth
 which he hath taken out of the Gos-
 pell, is so incorporated, as I may so
 terme it, and so united and coupled
 vnto his Kedge, and mystic Christ,
 which is the true life, that he may
 not be pulled or seperated from him.
 This body therefore is sundred, and
 deuised from the soule, in moste sure
 hope of the glorious resurrection,
 vnto euerylastig life. For within
 short space, the bodye shall be re-
 ueragayne vnto the soule, that they
 may both enioy felicitie. And he that
 thus beloueth in Christ, shall not see
 eternall death of body and soule: that
 is to witte, perpetuall damnation,
 which is the true death. For the
 death of godly men, is a going forth,
 and

and a departing out of this mortall
lyfe into immortallitie, into Christ
bute the Evangelles, and bute all the
Saints.

What is to be done, when hell or
eternall dampnation, comming
in our minde, doth
leave vs.

The maligne spirit which
man berie sollicitous and pensive
about his predestination, putting
those cruell and horrible thoughtes
of predestination in his minde. What
if thou shouldest not please God?
What if he hath utterlie cast thee off?
Some knowest thou, that thou art
one of the number of them whom
God hath elected, and chosen unto
everlasting lyfe: These, and the lyke
temptations are most bitter, and doe
most grievouslie torment and bereave
the minde. Wherefore thou must here

The death
of godlye
men, is a
going forth
into the
company of
the elect.

stande fast on both feete, as the pro-
phet is, and it is needfull that thou
continually defende thy selfe in this
conflict. But if thou wouldest ob-
taine the victorie in this battayle,
thou must set upon him, by this po-
licie and craft. Forthwith, as soon
as these temptations come vnto thee
from the Deuill, beware thou enter
not into disputation with him, be-
ware thou deale not with him, ney-
ther answer him agayne. But put
him off from thee, chased awaie with
these wordes and cogitations. So-
than get thee hence, depart vnto thy
destruction. For it is written: thou
shalt not tempt the Lord thy God.
Seeing that God hath endued mee
alwaies with most large, and infi-
nite benefites, according to his fa-
therly loue towards mee, seeing he
hath giuen mee this life, and hath
nourished, and preserved the same
euen hitherto, long that he hath
heaped

Phisicke for the Soule. 34

heaped me by with all kind of good-
 nesse, what madnesse were it for mee
 to doubt of his mercede? Seeing that
 through baptisme he hath appointed
 me into the number to be one of the
 accepted flocke of the Christians, se-
 eing that he hath called mee vnto the
 Gospell of his grace, wherein he
 hath promised to be my father, why
 should not I then looke for all good-
 nesse at his hands? Why should I
 not assure my selfe of him in all
 thinges? Wherefore should not his
 greates good wyll and kindnesse re-
 member me, alwayes be remembered
 of mee, for my staye and comfort?
 What neede many wordes? It is a
 most foolish and perillous thing, to
 possesse our mindes and Studie to such
 cogitations concerning predestination
 on, but forthwith confounde and pre-
 sent them such cogitations, with a-
 thens, wherewith God would haue
 thy minde to be occupied, and pre-
 sented,

Phisick for the Soule.

Ioan. 3.

1. Cor. I.

ephes. 1.

defined, that is to say, with those
 which Christ himself hath appointed.
 And whereas he saith: He that be-
 leueth in Christ shall not perish, but
 shall haue euermore life. Hearst
 thou, that hee whiche belieueth in
 Christ, whiche acknowledgeth
 Christ to be his sanctification, saluati-
 on, and iustification, cannot be damned
 for euer, & that he shall be partaker of euer-
 last life? How many sort of there be
 that be of Christ, with
 but all doubt, they be of the number
 of them, which are chosen vnto life
 euermore, being foreknown & fore-
 ordained in Christ, nowe already
 written in the booke of life. And
 those which are predestinate vnto e-
 ternall life, are made and become like
 vnto the image of Christ. For they
 conceive their faith, for the which
 they are counted to be iust before
 God, of none other thing, but of the
 word of God. They are saued there-
 fore

Philicke for the Soule. 35

For by this sayth, that is to saye, by
the trust and hope of mercie, freely gi-
uen be for Christe his sake. Those
things are most certaine and true.
God can neuer be decyphed; nor be
repud any man. This is the purpose
and intent of God; our most bound-
full father, and the true lover of man-
kinde. He from the beginning hath so
purposen, so foreknowne, so before
determined those things. There is
no cause therefore, that thou shouldst
be leached or seared with those things,
which they cunningly enuoying our sal-
uation; and pretending the destruc-
tion of our soules; putteth in thy
minde and sayeth agaynst thee. See
only that thou be leaning in Christe,
be comfort thy selfe in the confidence
of his mercie; and thou shalt be no
perill at all. For if thou shalt see the
hope and trust on Christe; Christe is
manethine; and thou art his child.
If he hath redeemed thee, thou shalt

The iust
man lyueth
by sayth.
Galath. 3.
Abac. 5.
Roman, 1.
Ephesi. 1.

Ioan. 6.
Roman. 4.

Phisick for the Soule

Ioan. 10.

Hebr. 12.

by no means be damned and perish.
 For he that belieueth on Christ, is
 giuene vnto him by the father, and
 he shal haue them to be saued by him,
 and none of them to perish: Where-
 fore for that thou haue a good heart,
 for that thou beleeue constantly on
 Christe, and conceiue sure hope of
 him: Howe manie soeuer beleeue on
 Christe, the same are predestinate
 vnto euerlasting lyfe. We must there-
 fore, fasten our eyes vpon Christe,
 for he must liue vnto him: This our
 only and true saviour, in so faste-
 ten holde on by fapth, if we wende
 to be saued. Here let euery man dis-
 gently weep, that earnest exhortation
 of Saint Paule, whose wordes are
 these: Let vs runne with patience
 vnto the battell, that is set before vs,
 looking vnto Iesus the author and
 the finisher of our fapth, whiche for
 the ioye, that was set before him, he
 bore the crosse, and despised the
 shame,

thame, and is set downe on the ryght hande of the throne of God.

Furthermore, Christ for vs, and for our sakes suffered all temptations, with the which being most grievous, he was vexed and troubled, the same Saint Paule bearing witness thereto saying: We haue not an high priest, which can not haue compassion of our infirmities, but was in all pointes tempted lyke as we are, but yet without sinne. Let us therefore go boldly vnto the seate of grace, that we maye receiue mercy, & finde grace to helpe in tyme of neede. Write those things, dearly beloved, in thy minde. First Christ was giuen vnto vs for this purpose, that he myght redeeme vs, reconcile vs, and make vs partakers of enierlasting saluation. Secondly, that he myght be an example vnto vs, to leade and passe ouer a godly lyfe. Therefore it shal be that thou desire to finish thy life

Heb. 5

81. Think for the Soule.

Well and bewoulde, for that the death of Christ being set before thine eyes, thou ende thy lyfe after his example. For Christ is set before vs, as a patterne to be followed of vs, in our lyfe and conuersation, in all afflictions, and in our death. No man dyeth godly, no man suffereth aduersitie, no man dyeth well, except he set before him the lyfe & death of Christ, and doe followe the same. The death of all godlye men is abolyshed and swallowed up in the death of Christ. Wherefore thou shalt consider and diligently meditate, what kind of death he suffered, howe he behaued himselfe in those agonies of all other most bitter, when he hanging on the crosse was troubled and pestered with most grievous temptations. Follow this Christ, as neare as thou mayest, calling for helpe at Gods handes.

First, he was tempted with death. When our Lord sayde vnto hyme the
Sancti

sauesth others, but him selfe he cannot
 save. As though they shoulde saye,
 Howe is he undone, he must dye, and
 perishe for ever, no man shall deliuer
 him, & plucke him out of our hands.
 After this manner, that the olde and
 mortall enemie sayll bring the terror
 of death on thee. But so much the
 bolder go thou against him, plucke bp
 thine heart, and strengthen thee in
 him with a sure hope. Christ sayll
 subdue and treade vnder foote that
 enemie, and thou also shalt overcome
 him bp Christ. holde bp the shield of
 fayth in Christ. Christ is the Lozde,
 he is the king of glorie, and he is the
 Lord of life, he is not subiect to death,
 but lyueth and raygneth.

This thy Lozde, and reuenger,
 sayll not suffer death to exerce his
 tyrannie vpon thee. He cannot de-
 ceiue thee, neyther can he lye, seeing
 that he is the verity it selfe. Conceive
 thou this faith and confidence of him.

Howe Christ
 was temp-
 red on the
 crosse.

Mark. 15

Math. 27

Luc. 22.

Ephe. 6

1. Peter. 5.

Philsicke for the Soule:

Spare thy selfe to receyue all good-
nesse at his hands, and thou shalt liue
with him for euer. And for that wee
would haue thee grieued with tempta-
tions, and to suffer death of body,
it is done onely for thy commoditie.
Thou must therefore leaue and for-
sake this lyfe, if thou wilt enjoy euer-
lasting lyfe. So after this lyfe, thou
shalt in the ende begin to liue in deede.
Furthermoze, this corporall death
profiteth thee to this purpose, that
when thou hast tasted the bitterness
and sharpnesse thereof, thou mayest
trye and knowe, howe feruent the af-
fection of Christ his loue was to-
warden thee, what an vnestimable
benefite he bestowed vpon thee, that
he dying for thee, dyd pray, & made sa-
tisfaction with his body for all thyne
offences; death thoroughly extingui-
shed, & abolished, and the gates of hell
throwne downe, destroyed and also
broken. For thou couldest neuer any
other

other wayes know, and vnderstande
 the strength and power of Iyse in
 chaist, which hath swallowed vp our
 death, thou shouldest not knowe the
 largesse of his benefites, neyther
 shouldest thou be able to giue so har-
 ty thanks to Christ thy Rede and
 redeemer. Wherefore, seeing that
 Christ both lyue, thou also shalt liue
 by him, and this same death shall be
 vnto thee a certayne. happye, and
 wholesome sleepe. It shall be also an
 entrance and gate into that true and
 most blessed lyfe. *In the next place*
 Secondly, Christ was also temp-
 ted with shame, when they did reuyle
 and byrate him, as a very wicked
 man, guilty of most grievous crime.
 If thou be the sonne of God, come
 downe from the crosse. Thou sauest
 others, why dost thou not save thy
 self also? What other thing meane
 these confutationous wordes, than that
 they supposed and thought that hee
 was decepted

math. 27

Phisick for the Soule.

deceyued the people by fraude, vyle,
sleight, wyles, naughty craftynesse,
and that he was not indeede the sonne
of God, yea, they iudged him rather
to be most wicked, most abhominable,
and most worthy of reproch. When
this wylful Sathan will tempt
man, being in danger of death, hee
will perswade vnto him whatsoeuer he
hath done, and committed against the
commandement of God, and will put
into his mynde whole wailement, as
it were, of sinnes, the same heaped
by, into a great abundance, that by
the outrageousness and greatnesse of
sinnes, he maye bring man into des-
peration, which staggereth & doubt-
eth of Gods mercy and pardon. And
here thou must stand fast, and strong-
ly, and shalt enterteine thine enemye
saying thus with these wordes: I
confesse that I am a most wretched,
sinfull creature. But O howe free
for all sinne, be, that innocēt Lamb,

in holdest mouth were found no guile,
hath suffered cruel death for my sin-
ner, he hath cleared them all. Is thep
trier so great, no power to punish,
and hath made sufficient satisfaction
for them all. Christ his death is the

I. Peter. 2.

propitiation for all my sinnes. Christ
hervy hath suffered all my feblenesse.

I. Ioan. 2.

Hee in deede hath carryed all my sor-
rowes. Hee was scourged for mine
iniquities. Hee was smitten for my

sinnes. By his wounds am I hea-
led. He hath taken vpon him all my

Esay. 53.

sinnes. I nowe acknowledge none
I thinke Christ, which hath payde
ransome for them all.

Christe, hee was also tempted
with badde & cruel temptation, when
they objected agaynst him, saying
He hath trusted in the Lord, let him
take him, let him save him, because he
swore he would save him, as though they should
saye: All his hope in God shall be
copie him. God is his aduersarie,

Math. 27.

and

Phisick for the Soule.
and abhorreth him, and will cast him
away for ever, no one thrust downe
into hel. When the same tempter pro-
uoketh thee with such like temptati-
ons, take heed thou stand fast. There
is no cause why thou shouldst feare,
there is no cause why thou shouldst
tremble. Let the thing which he of-
fereth & presenteth vnto thee, nothing
more than at all, be it neuer so grie-
uous. But out of thy minde & banish
away farre from thee, as well sinne,
as death, and hel. They haue no po-
wer ouer thee, if thou fastn thine
eyes vpon Christ. Take holde on
him, and commend thy selfe wholly
vnto him. Christ is thine and he be-
stowed himselfe wholly vpon thee.
He hath redeemed thee from the ty-
rannie of the deuill, and euertlasting
damnation by an inestimable price.
This Christ is thine innocencie, thy
life, and thy righteousnesse. Take
heede only that thyne heart be neuer
with-

With thyne from Chyffe crucifixion,
 by any temptations. If thou cleane
 fast into this Chyffe, thou shalt bee
 safe, against all the gates of hell, as
 one that is placed vpon an high, most
 sure, and unmoouable rocke, that thou
 mayest crye out with Chyffe: I haue Psalm. 16.
 set God alwayes before me. He is on
 my right hand. Therefore I shall not
 fall. Wherefore my hart was glad,
 and my glasse reioyced, my flesh also
 shall rest in hope. Thou hast shewed
 me the pathes of life. In thy pre-
 sence is the fulnesse of ioye, and at thy
 right hande is pleasure for euermore.
 Thou arte become through such a
 sayth in Chyffe, the chyld of God,
 the brother and fellowe heyre with
 Chyffe, and partaker of eternall
 life. This sayth iustifieth the rygh-
 teous, that is to saye those which be-
 lieue in Chyffe. For this sayth, thou
 shalt bee reputed the blessed chyld of
 God thy heauenly father, and when
 thou

Roma. 4.

Galath. 4.

Roman. 3.

Galar. 3.

Ephesi. 2.

Math. 25.

Phisick for the Soule

the more it be true, then shall enter
into the kingdom of heauen, prepar-
ed for the elect children of God, from
the beginning of the world. **But** if so be that thy sayth sauer,
and be doubtfull in temptations, and
when thou dost not suffer moder-
ately and patiently enough the will
of thy heavenly father, when thy love
to him is cold, God is somewhat colde,
when thy hope is weak, and flin-
der, and for this cause strait, least
thou shouldest not well agree with
God, or least he will be offended with
thee. Truly this is a most grie-
uous, most painfull hard temptati-
on. But thou shalt think in thy mind
and persuade with thy self that Christ
suffered for the most intolerable and
intolerable temptations, when in there
appeared no helpe, comfort, ayde, nor
defence, any where, where in God
and the whole worlde seemed to be
his most cruel, and malicious ene-
mies,

Inuincible
touching
mere man-
hoode.

times, when that he cries aloud saying
 God, my God, why hast thou for-
 saken mee?

Oh horrible and most cruel tempta-
 tion. Oh good God, haue sharpe,
 haue grimons, haue cruell, haue bit-
 ter was the death which he suffered
 for vs, that he might make the way
 of the crosse easie for vs. Therefore
 saying that Christ willingly put him-
 self in infection, and dipped him-
 self in those so horrible, and intolera-
 ble sorowes, and calamities, our
 most loving heavenly Father will-
 ling the same out of doubt, he also
 bewaileth and knoweth our in-
 firmities, out of doubt he taking com-
 passion on vs, will not extremely
 haue wrath on vs, but will rather be re-
 freshed out in weakness and weakness.
 Doth not he himselfe calling al men
 vnto him, say: Come vnto me, all ye
 that labour and are heauie laden, and
 I will refresh you.

Math. 11.

Phisick for the Soule.

plentifull; what greater comforte
maye poss, can be giuen by. And
many and very grievous things, doth
moleste, and trouble man. For what
thing can more grievously feare;
what thing can more cruelly bereave
and torment his conscience. Over-
whelmed with sinne, then when he
doubteth of the mercy of God, when
he dreads lest God be his awer-
tye, and will reject him; when he is
not able to conceive this sight of his
mercy, and doth imagine himselfe to
be cast away as a decayed member that
is cut off. We present here, O Jesus
Christ, with thine ayde and helpe;
here we have neede of thy comfort, let
not this blacke, violent, and hor-
rible tempeste of troubles, ouer-
throwe; and drowne soretched man.
But there is, no cause why we
should doubt. Christ is true, he will
make his promises to appeare, he will
helpe us, and refresh us. Therefore
only where

Phick for the Soule.

Pfalm. 43.

O Lord how good thou art to me, O
 Father of the Fatherless, O Lord I beseech thee
 that thou wilt send, O Father, O
 Lord to be with me, before thou I, be
 pressed with this weight be know-
 ed. O the mercy is above all the
 world, O most merciful, O most
 loving Father, O Lord God of
 the firmament, thy favour and refuge,
 take me into thy arms, both the
 sinner, O Lord is my comfort, my
 redemption, and my deliverance, which
 suffered most bitter and cruel death
 for my sake. Let those things move
 me, O Father of all compassion. Have
 mercy on me for thou the sinner's
 O Father and Fatherless man, be
 have in O Lord, O Father, be with
 the consolation of the holy good,
 that I may enjoy the true love in
 O Lord for ever.

It took after his mother, laboring, striving, and fighting with great tenacity, and eventually, ac-

cusing and betraying those incontin-
 ent and faint courage, doe take hold
 upon it better, and stick fast and sure
 into him once taken, bearing and be-
 seaching us to be with continual and
 earnest prayers, & he will bestow
 his full assistance to us in this
 distressing, painful in the minute,
 & (I say) thou thou has, then all
 shall be in good case, all things shall
 go well with thee, and there shall be
 no evil, for truly these two things,
 to believe in Christ, and to call for
 help by earnest prayer, do not much
 differ one from the other. Although
 thou be weak, and enured with a
 feeble minde, let this thing notwith-
 standing comfort and encourage thee
 againe, that God hath comman-
 ded, and sayeth that we should call
 upon him, and that he hath promi-
 sed to heare humbly, and so he
 has shewn we call upon him. For
 strength, as nothing is more able

Psalm. 45.

Phisick for the Soule. 44

Doubt but thou art reckened tighte-
ous before God, and to be his childe,
which not without consideration,
nor in bayne, did laye our weak-
nesse, and all our finnes vpon Christ.
his onely begotten sonne. Christ him-
self sayth in Mathew: Blessed are
the poore in spirite. For theirs is the
kingdome of heauen. Blessed are
they that mourne. For they shall re-
ceiue comfort. Blessed are they
which hunger and thirst after righte-
ousnesse. For they shall bee filled.
These wordes were spoken vnto
thee also, they doe well agree and ac-
corde in thee. Thou dost mourne,
and art sorre for thy wicked life, it
grieueth thee from the bottome of thine
hart, thou dost thirst & hunger after
righteousnesse, haue a good hope,
and bee of good comfort, and thou
shalt obtayne the things which thou
dost desire, and now thou art repu-
ted iust before God through Christ.

Esa. 53.

Math. 5.

Roma. 4.

G. iij.

For

Phisick for the Soule

Acts. 7.

Gen. 1 & 2.

For that cause thou shalt commit
thy soule into the hands of God the
father, after the example of Chasite,
and Sainte Steven, sayinge these
wordes: O most mercifull father,
I giue and commit into thine hands
my spirite, for rather thy spirite, see-
ing that thou hast giuen it mee, to-
ward vnto my body for a season, seeing
that it is thine owne ymage and like-
nesse, made after thyne owne simi-
tude, seeing that thyne onely begot-
ten sonne did shed his most precious
bloude, for the redemption thereof. O
most favorable father. O God of all
mercy and compassion, I beseeche
thee to commaunde this my spirite into thine
hands. I am thine, whatsoever I
am. Receiue thyne I beseeche thee,
preserve him and giue him eternall
life, through our lord Iesus Chasite,
thyne onely begotten sonne. Amen.

Of the making of a testament, and
confession of finnes vnto
to God.

The testament is to be made of all
them that may lawfully make a
will, and giue legacies, when
there yet consisteth and remaineth
perfitte minde and memozye in the bo-
dy. Least if they prolong that busi-
nesse vnto the last moment of lyfe,
they be preuented by death. There-
fore it shal be wisdom for him, that
hath lawfull heyres, to referre all
the care of making his testamēt vnto
them. If so be that he haue borrowed
mony, and be indebted to any man, he
shall openly declare it, and prouyde
for the payment of that hee oweth.
This being done, let him remooue
and put from him all them, whiche
trouble him wth matters of this
woorld. Wherin many men doe of-
fende,

72 Phisick for the Soule.

sende, which bring in doubtess vnto him; which is now at the pointe of death, of his testament, and other eternall thinges, and sometimes doe compell him to subscribe: and that against his will, being readie to dye, refusing and detesting their importunitie, whiche wold not suffer him quietly to dye, than those which friends, what thing can be more unfriendlye?

After this, if the manner and kinde of his disease will suffer him, let him endeavour rather to cure his soule than his body, by a short confession vnto God, but simple and without dissimulation, and let the elders standing by, put him in remembrance of repentance, grounded vpon a sure faith, and deuotion, and let him call for Gods mercy from the bottome of his heart, and purpose and entende the amendment of lyfe, if he happen to escape. But if so be that happilye no elder, or counsell giuer maye bee
had

had, let not the sick straight wayes fall
 into desperation, as some superstiti-
 ous people are, swoont to doe for the
 lacke of a Priest, but let him declare
 his rightness, and open his
 confession before God, and let him
 desire, which according to his clemen-
 tie will best befall to accept the desire
 of the sinner, in the shade of the sacra-
 ment, by his peculiar grace, fulfill
 in him self that which lacketh in the
 outward signes of the sacraments of
 the Lords supper, which he desireth
 to receiue. As though by the sa-
 craments were made effectual, which
 offered salvation are scales of his diuine
 benediction towards us. But he sa-
 ueth man when neede both require,
 without these signes, onlie so that
 there be no neglecting or contempt
 of the sacrament, but sayth and ready
 god will in the church, which is the
 church of Christ, and the church of
 God, and the church of the
 world.

in the church

The sacra-
 mentes are
 scales of
 Gods mercy
 towards vs.

Of

Phisick for the Soules

Of the sacrament of the Lordes
supper.

Eucharistia.

Let the sick baby earnestly desire
to haue the most precious Sacra-
ment of thanksgingings to be
brought him ministered unto him, af-
ter that his mind is purged by a true
and perfitte confession made vnto al-
mightie God, as in afore sayde; and
let him speciallly beware, that hee
come not to that banquet of heauenly
table with inuoluntary burden, and
spotted conscience. For hee maye not
thinke, that those glorious threat-
ninges are vaine, and of none effect,
which saint Paul maketh mention
of. Therefore after that hee hath
examined and prepared him selfe for
that purpose, according to his power
and capacite, let him penitently reuer-
and speake these wordes.

A prayer.

O Lord thou art the suffering
collage

1. Corin. 11

Phisick for the Soule: 47

Wastage of our pilgrimages, whereas
 both we are refreshed & nourished,
 as long as we hold in the desert of
 this world, and tarry in this course.
 Bring mee therefore: O Soule, as
 to the lande of the liuing, into the re-
 gion of the quicke, by the receyuing
 of this thy body, whereas I hope he
 holde thee fast to fast, in the gloope
 of the father. When he hath thus
 prayed, let him with a true sayth, re-
 ceiue the Sacrament of Christ his
 bodye, in the remembrance of his
 death and passion.

And when the Communion is en-
 ded, if it bee perceyued, that no skill
 of phisicke maye cure his disease, then
 let the Church pray over the sick bo-
 dye, not using any magicall prayers,
 as the heathen were wont to doe,
 but earnestly calling vpon the name
 of Iesus Christe, wherebye there
 is no kinde of enchantment compa-
 rable, or yet effectuall, and let that be
 done

Psalm. 27. 1

Ioan. 5.

**Bodily sick-
nesses doe
spring out
of the vici-
kednesse of
the minde.**

Thiſtick for the Soule.
haue a confidence and affaunce in
your prayers, then ſayll God heare
you, and meane while that is ſick,
and he ſhall not onely haue the health
of his bodie reſtored vnto him a-
gaine, if it ſo be good and expedient
for him: but if he haue happily com-
mitted ſinne, as commonly the ſick-
neſſes of the bodie doe ſpring out of
the enormities, and naughtineſſe of
the minde, they ſhall be forgiven him
at the prayers of the ſilbers, at that
both they which praye, and hee for
whome they doe praye, be of a ſted-
faſt and conſtaunt faith.

**The ſorrow which many take more
than is requiſite for the death of their
parentes and friends, ſhould be
tempered by the right rule
of reaſon.**

It is the part of an heathen Gen-
tle rather than of a chriſtian man,
to

to geue himselfe ouer to teares,
 refusing all temperance and moder-
 ration of reason in sorrowing. The
 whiche thing is conuincid, and ma-
 nifestly reprov'd by this reason espe-
 cially, because that they, whiche are
 sorrowed for, cannot be reuoked, and
 called backe againe vnto life by weep-
 ping, he is neuer so much, or neuer so
 long continued and bled. Therefore
 these teares are vayne and of none
 effect, bringing no fruite or commodi-
 tie with them. The whiche thing
 King Dauid hath declared vnto vs,
 by an example worthy of memoire,
 which fasted and wept abundantly.
 As long as the childe, borne vnto
 him of Berisabe was sick, and lan-
 guished, hee gat himselfe alone, and
 lay flat on the ground, praying vnto
 the Lord for the health of the childe.
 But as soone as hee vnderstoode by
 his seruants, which whispered to-
 gether, that the childe was deade, he
 tasteth

2. Reg. 4.

Bo Plinick for the Soule.

casteth of his tabbe and mourning
garmentes, and apparells himselfe
in fresh aray, he washes his face, and
when I table was layde, he tooke
cheerfully. Wherat his seruantes
maruailed, and thought, that when
he had vnderstoode of his chyldes
death, that he would the more afflict
himselfe, which, whilste the chyld
was yet liuing, did grieve himselfe,
with fasting and weeping. He sayde
vnto his seruantes, demanding why
he did so. I haue fasted and wept for
the infant, whyle he yet liued. For
I sayde: Who can tell if the Lord
peraduenture will geue mee the in-
fant, that he maye liue? But now
seeing that hee is deade, wherefore
should I fast? What, can I call him,
agayne? I shall rather go vnto him,
than he shall repent and come againe
vnto mee. By the whiche wordes
truely, Dauid wisely declared, that
we ought not to lament and lorne

Phisick for the Soule. 49

for him, whiche cannot bee rescued
and called back agayne into life.

¶ This Sermon of Saint Cy-
prian is already translated into Eng-
lish, by the famous, learned, and
worthy full knight, Sir Thomas
Elyot. Wherefore, I did omit the
same, lest haply the Donour be
should be berisied on me: Cornutus
oculos confingere, to endow to pick
out the Crosses eyes. And Saint
Cyprian in his Sermon entituled
of mortallitie desisteth, that he was
often admonished by diuine reuelati-
on, wherein God commaunded him
that he should openly sworne al men,
and should teach them by preaching,
that the birthen which depart out of
this worlde by Gods calling, ought
not to be lamented, and that such
swayling is lothsome and hated of
God.

¶ Yet notwithstanding, it is meete
that we should sometime participate

Phisik for the Soule.

our teares, committing of a naturall
scale of the minde, and the sincere af-
fect of compassion, but moderated
by the right rule of reason, lesse we
shoulde come to haue an hart as hard
as an Adamant Stone, and to haue
losted our friend bytill of nothing at
all. For Christ our Lord, the ab-
solute and perfect figure of all ver-
tues, beingly lamented dead Laza-
rus, and Marke, and Martha, were
highly commended, for that they la-
mented their brothers burvall. And
those friendly women, which dilpa-
gently stode by Christ, when he
suffered his passion vpon the crosse,
singing therefore worthily, praised, be-
cause they wept for him, when he
was crucified and buried. We reade also
in the actis of the Apostles, of sainte
Stephen the first Martyr, that good-
ly men prouided for him all that ap-
pertained vnto the sturrall of his
burvall. Yea, and furthermore, Ec-
clesiasticus

Ioan. 11

Inc. 23.

Math. 27

Act. 7

Ecclesiasticus doth admonish vs, to
 weep for the dead, but not immoderately
 or any long tyme, saying thus:
 Weepe ouer him that is deade, by
 cause the lyght sayleth him. Make
 but lyttle weeping for the dead, by
 cause he is come to rest. Also be-
 mane Epistles of the holye father
 Saint Hierome comforting vs vpon
 the death of our friends, are of great
 efficacy for the same purpose where-
 of I now entreate. For they per-
 swade by the authoritie of holy scrip-
 ture and strong reasons, that they
 ought not immoderately to be lamen-
 ted. Which change their life with
 death. As that Epistle which hee
 wrote vnto Heliodorus, vpon the
 death of Apollonius, that, which
 hee wrote vnto Paule vpon the
 death of his Daughter Eustia,
 and that which he wrote vnto Cy-
 rillus of the death of his Daughter,
 and the rest of that most reuerende

Phisick for the Soule.

father his Epistles, touching the like
matter and argument.

A precept containing an exhortation
vnto all them vvhich professe the
name of Christ.

Parænesis.

Nowe humble desire, and
harmely beseeche you, by the
mercy of God, as many as
are called by the name of
Christians, that once in the ende, yee
forsake your olde darkenelle, and
heynous errors, and returne vnto
better pietye of lyfe, and to hearken
vnto the wholesome receyued wordes
of God, with great desyre of a pure
heart, and deuotion, knocking with-
out ceasing, and that yee call vpon
the father of heauen through Christ,
that he wyll instruct vs, and lychten
vs with the true knowledge of
Christ, that wee maye lyue soberlye,
ryghteouslye, and godlye, in this pre-

Titus. 2.

sent

Phisick for the Soule. 51

sent lyfe, refusing the wickednesse
and concupiscence of the world, loo-
king for that blessed hope and appea-
rance of the glorie of almighty God,
and Iesu Christe our Sauoure,
which gave him selfe for vs, that he
might redeeme vs from all our ini-
quities, and cleanse vs to be a peculiar
people vnto himselfe, and followers of
good workes.

1. Peter. 2.

That worde of grace, light and
all comforte, hath shyned vnto vs,
by the exceeding benifite of GOD.
Wee haue verie many notable exam-
ples in holpe scripture, testifying the
abundant goodnesse, long suffering,
and clemencie of God towards vs,
wherby we maye easily perceyue,
howe that he woulde not haue vs to
be cast awaye, but that we shoulde be
conuerted and lyue, howe soone his
fyrath, bee it neuer so iust, waxeth
colde, howe soone he letteth passe the
punishment which we deserue, when

ezech. 18.

Is. iij.

We

Plisick for the Soule

We thinke on the amendment of our lyfe, earnestly repenting . Let vs also so dearly beloued, flye vnto God in all our afflictions, being moued ther-vnto by these thinges . Let vs desire him with continuall prayers , that he wyll bouchsafe mercifully to forgive vs all our sinnes , for that his welbeloued sonne Iesus Christ his sake , and that he wyll bouchsafe to preserue, nourishe, defende, and comfort vs , and to bee bryefe , hee wyll bouchsafe to be our present ayde, and succour in all necessities.

2. Reg. 14.

As soone as Dauid, being cast into extreame peryll, when there dyed thye scoze and ten thousande, within fewe dayes, by the fiercenesse of the pestilence, dyd flye vnto God, confessing his sinnes, desyring pardon for them, earnestly calling vpon the mercie of God, and buylding an altar in the threshing floore of Aref-nath the Jebusite, and offered by burnt

Phisicke for the Soule. 52

burnt sacrifice, and peace offerings,
God tooke compassion on the lande,
and the plague ceased from Israel.
After this example call you also vpon
the grace and mercye of GOD,
confessing your sinnes, offering vpon
vnto God an acceptable sacrifice of a
penitent and contrite hearte, and he
will be present with you, and helpe
you, and will neuer forsake you.

Likewyse God sente the Prophet Ionas. 3
Jonas, and threatned to overthrowe
and destroye that most famous and
populous Citie Nineue. But as
soone as the Ninuites did repent at
the preaching of Jonas, God tooke
mercy on them, forgave their offences,
and did withholde his punishment.
Followe their example, and
mistrust not the mercy of God. His
arme is not abated and shortened.
He both can and will helpe vs, so
that we call for his ayde and succour,
and will not refuse his grace, when
D. iij. it

Rom, 10

Phisick for the Soule,
it is offered vnto vs : Doth not hee
cry out by saint Paule, and plainly
euiden that he is riche vnto all them
that call vpon him?

Peroratio.

I heartily desire you, dearly belo-
ued brethren in the Lorde, to take
this my simple treatise in good parte,
whereby I, a weake member of
yours, am desirous to doe you good,
being other members in the Lorde
as farre forth as I might, both for
breuitie of tyme, and also the health
of my bodie not being perfect. I
had lietter comfort you face to face, if
it might so be. But seeing it maye not
bee so, I will somewhat make a-
mendes in shewing my readye good
wyll and charitie towards you by
prayer. Wherefore, I beseeche Iesus
Christ, that true and most approued
meane, the most plentyfull Apothe-
carie,

Phisicke for the Soule.

53

saie, that he will boughse to make
this Phisick for the soule, collected
and atchiened out of thys Apothe-
caries shop, that is to wye out of the
riche storehouse of holy scripture, to
be effectnall in your hartes, that true
fayth maye increase in you, the loue
both towards God, and your neigh-
bour may be feruent in you, that yee
maye bee patient in all troubles and
aduersitie, that ye diligently follow-
ing Christ his example, maye cleave
and stick fast vnto him, even to the
yeelding vp of the last breath,

in sure hope of eternall

life, thorow Je-

sus Christ

Amen.

The ende of the Booke entitled
Phisick for the soule.

9A

¶ A fourme and methode,
or right order to com-
fort the sicke.

Thou must for a suretye de-
termine wth thy selfe, O
Christian, which art trou-
bled and grieved wth sick-
nesse, that thou art not afflicted by
hap, or chaunce, but by the purpose,
and permission of God. Whatsoever
disease there be, calamitie, heavinesse,
or infelicitie, whiche happeneth unto
the godlye, it cometh all by the de-
termination & wyll of God, whiche
concerneth all thinges. For in hym
we lyue, moue, and haue our being.
He made vs, and not we our selues.
And doubt not, but he sendeth thy
sickness, whatsoever it be, of his
good and fatherly loue, not to the in-
tent that he woulde thereby deströye
thee, but that he might call thee to re-
pentance, and that he might stirre
vp,

Actes. 17.
Psalme. 99

to comfort the sick. 54

bp. and exercise thy sayth. For afflictions are the sure and vndoubted signes, and tokens of Gods great mercy and fauour towards vs. Salomon sayth: Whom hee loueth, him doeth he correct, he scourgeth euery chyld be whome he receyureth. Thy moſte mercifull heauenlye Father, which loueth thee earnestlye according to his good purpose, and zeale towards thee, doth withhold, bridle and mortifye thine olde man by this sickness, lyke as it were tyed with chaynes, that thou mayest the more gladlye, and with the better good wyll, as it were fasten thy bodye vpon the Crosse, as a Sacrifice offered vp with Christ. Therefore this thy disease, wherewith thou art troubled, is a fatherlye correction sent vnto thee, not for that purpose, that thou shouldest be lost, or cast awaye, but that thou shouldest be made the better, and be quickened. God thy father
perad,

Afflictions
are the tokens of
Gods fauour.

Prouer. 13.

Ecclesi. 30.

Hebr. 12.

A fourme and methode,
peraduenture doeth see, that thyne
olde Adam swaereth vnto tractable, im-
moderate, and vnrulpe, and ouer-
much giuen to affections, not able
to gouerne, neyther to inhybite, or
wythholde him selfe. Therefore hee
layeth this bande or collar vpon him,
hee byndeth him fast with these fet-
ters and chaynes, hee shutteth hym
into this pylon, and dungeon, hee
tyeth him with this clogge, that he
may byde, that he may keepe downe
and restrayne him, that he doe not
seduce, and cast thy most deare, and
precious soule into perill. The flesh,
and bloud doe resist, and are more
stronge in thee, than the Spynite,
and here God is present with thy
spynite, and doth ayde him against the
fierce, and vnbeydeled wyll, and re-
belling fleshe, that he maye subdue,
banquish, and bring it to subiection.
If so bee that thou shouldest haue
good, and perfecte health of body, per-
chance

to comfort the sick. 55

churche the fleſhe, as it is prone and
ready vnto nothing but euill, had
brought and ſeduced thee into many,
and grievous ſinnes againſt GOD,
whereby his wrath ſturred by, and
prouoked againſt thee, ſhoulde make
a waye for thy ſoule vnto hell, and
malediction. Thy heavenly father
preuenting this damage, and pe-
ryll, carefull and provident for thee,
and thy ſalvation, doth keepe downe
and reſtrayne, as it were with put-
ting on a bydle vpon thy fleſhe, and
leadeth it awaye captiue, raging and
rebelliſh againſt the ſpyrite by all
meanes poſſible, that it bee not tum-
bled into the ſyncke, and puddle of
ſinne, but that it be brought vnder,
and become obedient vnto the ſpyrite.
Seeing that this is the wyll of thy
moſt loving father, and ſeeing that
all thynges ſhall rebounde vnto thy
proſite and ſalvation, take heere good
hede that thou ſirye not agaynſt
the

Roma. 5.

A fourme and methode,
the good wyll of God, and that thou
bee not contrarie to him, but suffer
thou patiently, and praye that his wil-
therye wyll be done, that he vse there
at his pleasure, and that thou wyll
nothing, but that shall seeme best vn-
to him, that all thyngs maye be done
vnto the laude and glorie of God,
and that thou mayest haue his grace
quyetly and moderately to suffer his
Crosse layde vppon thee. For pa-
tience bringeth experience, experience
bringeth hope, and hope maketh not
ashamed. Here thou hast matter and
ocasion to learne, and exercise pati-
ence in all afflictions and troubles.
First thou doest learne that God af-
flicteth, and punisheth thee with
a fatherly correction, and that thou
learnest by experience. For except
thou shouldest knowe by proue, and
experience howe wholesome a thing it
is for man wholly to committ him-
self vnto God, and to be obedient
vnto

to comfort the sick.

56

unto his good will, and pleasure,
such as David saith, it is good for
me that I have bene in trouble: thou
were not able to conceyue certayne,
and sure hope of him, thou shouldst
not knowe his fatherly love, & good
will towards thee, which is hidden
in secret, if thou diddest not proue it
before by this crosse and rodde. But
when thou hast learned it before by
experience, and hast nowe some taste
of that matter, alreadie, thou dost
not saynte, and fall into desperatyon
by any afflictions, but thyne hope
moreouer encreaseth, when thou hast
oftentimes tried Gods present ayde,
and help. And although he sometime
for a season, as it were withking at
the matter, doe suffer thee to sticke
fast, and sink into dangerous pla-
ces, yet at the length notwithstan-
ding hee reacheth thee his helping
hande, hee taketh thee vp and doth
preserue thee. Hee suffreth thee some-
times

Psal. 119

A. foune and methode,
times to swim and to bee overwel-
med with waves of this lyfe, but he
wyl not suffer thee to bee utterly
drowned, hereby thou mayest as-
certayne thy selfe, that hee wyl not
forsake thee, or cast thee away, see-
ing that hee hath so often preserved
thee, when thou wast in danger.

Therefore by afflictions, thou do-
est learne to conceive, and nourish
sure, and undoubted hope of God,
that thou mayest trust unto him in
most grievous diseases, and punish-
ments, where there appeareth no
succour at all, being nowe instructed
after what manner he delivereth, and
preserveth his servants. Thou hast
learned that God sendeth afflictions
upon thee, not in his wrath, but in
his fatherly love. The whiche thing
when thou art thorowly perswa-
ded, and art taught by experience,
thou mayest patiently lye for Gods
ayde and succour, and not dispayre,
but

had countlesse trials, that in the ende
he might helpe thee, although he hyde
him selfe; prolonging, and deferring
thyne ayde; and belyngment neuer
so long. And by this meanes thou
shalt perceiue and vnderstand at the
last, that disease, or affliction is not
sent vnto thee for that purpose, that
thou thereby shouldest be destroyed,
but that the glorie of God might
bee manifestly shewed; and that all
things might turne vnto thy sal-
uation. As that canst see after this man-
ner cometh, and giue him selfe wholly
vnto God, believing, and trusting
in his promises, shall neuer die. Of
which thing euen Christ himselfe as-
firming saith vnto vs, I will haue
thee speake somewhat like, doth
saye, A deadly herile, if a man keepe
my seruaunt, hee shall neuer see death.
And in another place he sayeth, I am
the sheape the herile, and the lyfe. He
that beleueth on mee, shall liue, al-

Ioan E.

Ioan. 14.

Ioan. I I.

A foume and methode,
though he were dead: And whoso
euer lyueth and beleeueth on me,
shall neuer dye. Soe that thou dili-
gently keepe these wordes of Christ
fastened in the bottome of thine hart,
and herewith thou shalt lyft vp and
strengthen thy waivering minde. He
that beleeueth on Christ shall not
taste of death. He that beleeueth on
me (sayth Christ) hath eternal lyfe,
and this is eternall lyfe, that they
acknowledge thee to bee true God,
and him whome thou hast sent Je-
sus Christ. Eternall lyfe first be-
ginneeth in this worlde. (a) For he
that hath Christ, hath true life. For
Christ is lyfe, and he diuynely teifies.
Therefore hee shall not deceiue you.
(b) but all the promyses of God in
him are yea, and are in him. Amen.
And to the ende that thou should
doubt nothing, but that God
shall performe his worde, and make
his promyses good: he hath assured
and

Ioan. 17.

Eternall lyfe
beginneeth
in this
worlde.

a Ioan. 14.

b 2. Cor. 1.

to comfort the sick. A 58

and bounde hymselfe vnto thee, by a
certayne peculiar league and signe,
put, and added vnto thy hope. For
he courted, and desired thy saluation,
whereby he sent his Sonne into the
world, to the intent he should offer
himselfe, vnto death for thee. He did
for make, and assure a league of
grace thoroughly Christ, that he might
freely geue thee everlasting life, if
thou be true, and art baptised that
he might be thy father, and he will crowne
thee with grace, and mercy. And thy
baptisme is the scale & token of thy
league, whereunto his promises be-
ing added, it is requisite that thou
stick fast vnto them. For he gave
thys signe that thou shouldest no-
thing doubt of this covenant, and
promised grace. Thou art baptised
into the death of Christ, as Sainte
Paule sayth, that his death shoulde
be made thine, and that he shoulde

Joan. 3.

2. name 4

baptisme is
a scale of
saluation.

Ro. 6.

Galath. 3

1. Peter. 3

Roman. 5

The true
peace.

A fourre and methode,
make satisfaction in all thynges for
thee, and thou hast put him on in thy
baptisme, that thou shouldest not be
in him, and hee in thee. Therefore
baptisme is a league, lifting up, mak-
ing merrie, and quyeting the con-
science before God, as saint Peter
beareth witness, that he wyl neuer
condemne this worthy times. If
thou hast God by thy self, and at peace
with God, I quyet, calmes, and
eased conscience, is the true peace.
And thou hast receyued baptisme as
a most sure token, and certayne seale
of this iustification, and remission
of sinnes, that thou shouldest
fastly beleeue, that God wyl haue
mercy on thee, that he wyl pfect thee
and deliuer thee.

Prove therefore, seeing that God
saoureth thee, and wyl be thy fa-
ther, and wyl neuer forsake thee,
and seeing that thou hast receyued an
infallible token, and testimony here-
of,

to comfort the sick. 59
of, commend, and utterly give all
the matter, and thy selfe also wholly
vnto hym, and be thou obedient vn-
to his good wyll and pleasure, and
thou must patiently abyde, and suffer
hys hate, whither hee wyll haue
thee to dye, or lyue, so that his owne
blessed will maye be done, vnto hys
owne prayse and glorie. Albeit, it is
not possible, that thou canst be dam-
ned, if thou consecrate, and dedicate
thy selfe wholly vnto hym, surely
trusting in his mercie, promysed for
Christe hys sake. For hee hath con-
ditioned, that he wyll bee thy father.
And because hee is true, when thou
doest acknowledge him to be thy fa-
ther, and dost looke for, and hope
to receyue all goodnesse of him, hee
cannot but bee thy father, and per-
forme thee, by what meanes soeuer
he shalple blesse thee for a little space.
Being therefore, hee hath promysed
to bee thy father, and thou trustest
I.ij. vnto

A fourme and methode,
vnto his promises: without all que-
stion, he taketh earnest care of thee,
and all thine. Wherefore thou shalt
commende vnto hym, not onely
thine owne bodie, but also thy wyfe
and children, and kinssolkes, and
friends, and to be short, all that thou
hast, and doubt not, but hee wyll doe
vnto thee, in steade of a verie father,
a wyfe, a true friend and cosine. For
hitherto hee hath vsed thee as a dis-
pensarour, and steward in those
thinges. But now seeing that hee
wyll haue thee to laye aside the func-
tion of this office: hee will appoynt
in thy rowme an other steward for
them, which shall diligently, & faith-
fullie take care of them. If thou
hope for this of him, and looke for
it with a full confidence of hart, there
is no doubt, but hee wyll doe as I
haue tolde thee. Wherefore put out
of thy minde all care of them, and
commit it vnto G D, & rather
care=

to comfort the sick. 60
carefull for thy selfe; praye for thy
soule, and thinke howe to please it by
unto God.

And seeing that God hath freely
forgiven thee at thy times for Christ
his sake, he wyl requyre nothing of
thee at all for this his great and in-
estimable benefite, but that thou a-
gaine forgive from the bottome of
thine heart all them, which have of-
fended thee. And he doth promise
that he wyl remyt all our trespasses,
if wee forgive other men their mys-
does. Therefore when thou hast
so forgiven all offences freely,
that thou never renewe them, nor call
them unto memorie againe, praye al-
so for them, which have done thee
harme, according to the doctrine and
example of Christe, and if thou re-
cover, helpe them needing thyne
helpe, as much as thou mayest. If
thou have such a mynde voyde of
these unpe, mispce, and swath, thou
shalt

Ally,

hast

Math. 6.

Math. 6.

● A fourme and methode,
● hath also a signe and token, that God
● hath forgiven thee thy sinnes. For
● faith whereby thine hart is purified,
● and cleansed exercising his selfe, and
● bringing forth his fruites, according
● to Gods infinite benedictions, cannot
● chaffe but by his will be brought, and doe
● good unto his neighbor. This fruitte
● of love and charitie manifesteth, and
● both ascertaينه thee, that thy faith
● is a true and a liuelie faith, seeing
● that thou bringest forth good, & true
● fruites. This is the thing, that saint
● Peter would haue, rather as he bid-
● deth vs to giue the more diligence,
● to make our calling and election sure
● by good woorkes. For he meaneth
● that those woorkes are witnessen and
● signes, that thou art chosen; and as-
● dopted of God to be his sonne, unto
● the hopes of eternall saluation.

But thou shalt not hope, dearelie
● beloved, that God will forgive thee
● thy sinnes, for the payne and pain-
● nonesse

A liuelie
faith, bring-
geth forth
true fruites.
2, Peter, 1.

Paine can
not merite

indefinite of thy cross and sickness, the remission
• For there is none other saluation, on of sinners,
there is none other recompence for • Acts. 4.
thy sinnes, than the onely death of
Christ. God truly respecteth none
other thing in this case, he accepteth
none other thing, but humbly be-
loneed soune. This is the name of
God, which taketh away the sinne
of the world.

Ioan. 1.

But this thy sickness and paines
cannot make satisfaction vnto God
so much as for thy least offence, much
lesse can it deserue saluation. As saint
Paul testifieth, saying: I suppose
that the afflictions of this lyfe are
not worthy of the glory which shall
be shewed vpon vs. No creature,
neither in heauen, neither in earth,
no Kingdome could mitigate, and pa-
cifie the wrath of God the Father,
than this thy disease and temporall
affliction, is much lesse able to al-
terge it. And farther it may requi-
re,

Ro. 8:

Peter sayth,
Acts. 4.
there is no
saluation in
any other
than in
Christ.

18 A fourme and methode,
like that he which would pacifie the
swarth, and reconcile God unto man,
should be both God and man, as one
ready to pleade, and make intercessi-
on betwene GOD being offended,
and man condemned. Therefore it
behooved the forme of GOD to be
made man, that he might appeale and
satisfie the swarth of his Father, and
delyuer vs from it, as the Prophete
Isaiah sayeth saying: He taketh away
our iniquities, and beareth our
pains. God hath layde our iniqui-
ties upon him. I have smitten him
(sayth God) for the sinnes of my
people. And saint Peter sayth: By
whose stripes we are healed. Thy
sinnes therefore are forgiven thee
for this thy sake Christ his sake,
and for none other thing in all the
world. For none afflictions be they
never so bitter and grievous, can
helpe vs. Christ in our onely iustifi-
cation, redemption, satisfaction, and
salua-

Isay. 53.

1. Peter. 2.

1. Cor. 2.

saluation.

God hath made him to be sinne
for vs, that knewe no sinne, that we
by his means shoulde be righteous.
Wherefore if thou beleue, thou art
nowe become the sonne of God. If
thou be the sonne of God, thou art
also the heire of God, and the fellow
heire with Christ. If so be that e-
ternall lyfe bee the inheritaunce and
gift of God, as Saint Paul doth
cal it, thou canst not deserue it by the
paynes and griefe of thy sicknesse.
But God would haue thee punished
with this disease, vnto this ende
and purpose, that thou shouldest
thereby keepe downe, breake, and
mortifie this thyne olde man, that
at the length he may cease from com-
mitting of sinne: the ende whereof
cometh only by this corporall death.
And for this cause we must die, that
our soules may depart into euery-
lasting saluation. For death is the
gate

2. Corin. 5

Ioan. 1

Ro. 8

Gala. 3

Ro. 6

1. Cor. 15

10 A fowle and methode,
fitte, that he wold woulde pacifie that
swath, and reconcile God unto man,
should be both God and man, as one
ready to pleade, and make intercession
betweene GOD being offended,
and man condemned. Therefore it
behooved the forme of GOD to be
made such, that he might appeale and
satisfie the swath of hys Father, and
delyuer vs from it, as the Prophete
Isaiah sayeth saying: He taketh away
our iniquities, and beareth our
paines. God hath layde our iniqui-
ties upon him. I have synnten him
(sayth God) for the finnes of my
people. And saint Peter sayth: By
whose stripes we are healed. Thy
finnes therefore are forgiven thee
for this thy Rede Christ his sake,
and for none other thing in all the
worlde. For none afflictions be they
never so bitter and grievous, can
helpe vs. Christ in our onely redem-
ption, redemption, satisfaction, and
salus.

Esay. 53.

1. Peter. 2. 1

1. Cor. 2.

saluation.

God hath made him to be sinne
for vs, that knew no sinne, that we
by his meanes shoulde be righteous.
Wherefore if thou beleeue, thou art
now become the sonne of God. If
thou be the sonne of God, thou art
also the heire of God, and the fellow
heire with Christe. Also be that e-
ternall lyfe bee the inheritaunce and
gift of God, as Saint Paul doth
say it, thou canst not deserue it by the
paynes and griefe of thy sickness.
But God would haue thee punished
with this disease, vnto thy ende
and purpose, that thou shouldest
thereby keepe downe, bryake, and
mortifie this thyne olde man, that
at the length he may cease from com-
mitting of sinne: the ende whereof
cometh only by this corporal death.
And for this cause we must die, that
our soules may depart vnto euergla-
sing saluation. For death is the
gate

2. Corin. 5

Ioan. 1

Ro. 8

Gala. 3

Ro. 6

I. Cor. 15

A fourth and methode;

Death is the
enteraunce
vnto eternall
life.

• Apocaz 1

1. Cor. 15

Ro. 8.

gate and entrance vnto eternall life,
where, in the ende we are deliuered
from all calamities, miseries, and
wretchedness, from all errours and
deceytes of the Deuill, that we shall
no more be vexed with the most filthy
spottes of sinne, neyther shall
wee be seduced into heresies, or
errours, neyther be cast headlong into
desperation. Then there shall bee an
ende of all cupbys, of all aduersities,
and discommodities. Then shall we
rest in the Lorde, and shall obtayne
life and everlastinge toyen. Death
therefore is not to bee detested and
abhorred, yea, rather it is earnestly
to be desired and embraced, seeing that
wee passe thowre it into eternall
toyen. And that is a most true say-
ing, whiche Saint Paul speaketh:
That all things vnto the godly, shall
turne vnto good. Truly death be-
cometh the godly serueth to be a thing
most odious, most horrible & cruell,
but

to comfort the sick. 63

but unto the beleuery it is most
sweete, pleasant, and acceptable. It
though our owne soules both detest
it as hurtfull, as hurtfull, and
escheweth it. Our inward manne
notwithstanding is ready, cheerefull,
quick, and willing to be, seeing
that hee understandeth and knoweth
that he shall be delivered from all
tribulation of sinne, sorrow, and
wretchednes by it: and thus
godlyly vnto eternall rest.

Aboue those are to be comforted
which lie in the danger
of death.

God thy good and most
loving father, hauing com-
passion on thes, dearely be-
loved, doth call the out of
this most miserable and wretched
lyfe, willing to translate and bring
the into himselfe into the perpetuall

Math. 26
Mark. 14.
Luke. 22.
Io. 6. Lu. 23

Luke 18

Math. 15

A fouthe and methode,
small ioyes of the celestial lyfe. Ther-
fore give and commend thy selfe and
all thinge whole vnto him, and what-
soeuer he sayll haue done. Sayll thou
the same also. And say thy sayll be
done. O. M. D. D. my father, and not
myne. Cry vnto Christe on the thre-
day, whiche hanged on the crosse.
Remember me O. Lorde when thou
commest into thy kingdom. Cry
with the Publican: O. Lorde be
mercifull vnto me a synner. Cry
instantly with the woman of
Sana, that heathen Gentile: Oh
sonne of David, haue mercy on me.
And doubt not, but Christe sayll
heare thee calling on him, and haue
compassion on thee. He sayll forgive
thee thy synnes, and thou shalt be-
sayll him in Paradise. Therefore
take thou holde by this Christe, stick
fast vnto him, and see that thou com-
mit thy soule vnto him. Crye thou
sayll thou Christe. Amen. vnto
God.

to comfort the sick. 64

God, which is father unto you
both: Further O Lord I put my Psal. 31.
trust, let me neuer be put to confus-

ion: Deliyer mee in thy righteous-
nesse: Bowe downe thine eare to
mee, make haste to deliyer mee: Be

thou my strong rocke, and house of
defence, that thou mayest save mee:

Thou art my strong rocke, and my
castle, bee thou my guide also: Into

thy handes I commend my spirit:
Erpe thou with Dauid also: O

Lord thou arte my strength, the
Lord is my strong rocke, and my de-

fence, God is my Saviour, and my
buckler, the house also of my salua-

tion: Unto thee O Lord haue I Psal. 32.
lysted by my soule, my God I haue Psal. 25.

put my trust in thee: O let mee not
be confounded: Lead mee forth in

thy trueth. For thou art the God of
my saluation. Call to remembrance

O Lord, thy tender mercies, and
thy louing kindnesse, which haue

perne

A sountre and methode,
hence euer of olde. . . Oh remember
not the offences of my youth ; but
according to thy mercie , thinke thou
vpon me . O Lord , for thy good-
ness , for thy names sake O Lord ,
become merciefull vnto my sinne , for it is
great . Turne thee vnto me and haue
mercie vpon me . O bring thou me
out of my troubles . Forgiue me all
my sinnes . O keepe my soule , and
deliuer me . Let me neuer be confoun-
ded . For I haue put my trust in
thee . If thou call for Gods orde,
and succour after this manner , God
shall helpe thee in a conuenient tyme,
and shall saue as it is written in the
psalme : Because he hath set his
loue vpon me , I shall therefore de-
liuer him . I shall set him vp , be-
cause he hath knowen my name . He
shall call vpon me , and I shall heare
him , yea , I am with him in trou-
ble . I shall deliuer him , and bring
him to honoꝝ . Wherefore , O thou
christian,

Psal. 81.

to comfort the sick. 65

Christian, here fight a good fight;
fight thou valiantly, stoutly, and
constantely, as it becometh a true
Christian to doe.

Beware thou giue no ground,
nor go backwardes, there is no per-
ryll. Thou fightest not here alone.
But the king Iesus Christ is thy
Captayne in this agonye. Followe
him goinge before thee in this con-
flict. This thy Captayne shall bee
thy reuenger, and he shall save and
defende thee in thys battayle from all
the enemies of thy Soule, from all
peryll, and from all calamitie. He is
not a king as others are, but he is of
infinite, and unspeakable power. He
hath vanquished, and subdued for thy
sake, death, Satan, and Hell. Death
is swallowed up into the victorie.
Thou dyest for thee. Therefore e-
ternall death, hath no power on
thee. Christ descended into hell, that
he might deliuer thee from thys e-
ternall

Isay. 25
Osee. 13
1. Cor. 13

72 A forme and methode
 of a halmynt and stoute courage,
 mure unto the fount of the battyle
 wyth a bolde heart, put away all
 feare, here is no daunger. There is
 no cause why thou shouldest feare
 the seuerie and straght iudgement
 of God. Iesus Christ is thy mede
 stour before God. He is thine ad-
 uocate and parrone. He is both thy
 Byshop and Priest. He hath recon-
 ciled thee vnto God, and hath res-
 tored vnto you his fatherlye loue,
 which was alienated from thee for
 thyannes sake. God is nowe thy fa-
 ther for Christ his sake. He taketh
 care of thee. He intirely loueth thee,
 as his most tender childe. How e see-
 ing that this so myghtie & king stan-
 deth on thy side: who shall be able to
 trouble thee? Who shall be able to
 assaile and invade thee? Who I
 praye thee shall bee able to doe thee
 harme? What daunger can there
 be?

3. Ioan. 2

1. Ti. 2

1. Pet. 2.

Ro. 5.

Esay. 63

Ioan. 24

be. In which what Saint Paul
sayth: **God** sayth he be an ene-
mie, who can be againste his selfe he
hath not spent his owne soule; but
hath yielded him vp for us all, howe
can it be, that hee should sayn to any
be all things worth hym. Who shal
goe about to lase any cryme against
Gods elect. It is **God** that iustifi-
feth. who can be then that condem-
neth: It is **Christ** that dyed, yet
rather which is raysed vp againe, and
is at the right hande of **God**, and
there maketh intercession for vs.
Who shal separte vs from the loue
of **God**: I am thorowly perswaded,
that neyther death, neyther life, nei-
ther bright, neyther depth, neyther
any other creature, can be able to se-
parate vs from the loue of **God**,
which is in our **Lorde Iesus Christ**,
Seeing that therefore **Christ** is geuen
vnto vs with all his riches. With all
his righteousnesse, innocencie, and

3.4.

Salinas

1. Cor. 1

**This stone
is Christ.
1.Pet.2
Esay.28**

A fourme and methode,
saluation, & eternall life is given the
also. **Paul** testifying the same
unto the **Corinthians**, I say. That
Christ is made of God to be, with
home; and also righteousnesse, and
sanctifying, and redemption. There-
fore, let that thou have all thy hope,
and confidence placed and fixed
upon the Christ, and upon the
next home. Thy home is a sure
founte, and firme foundation; set
thine heart upon it, and safely
commit thy selfe. No tempest, be it
never so black, and boisterous, no
thunder, no stormes, are able to
thrust thee downe, and overthrowe thy
foundation. Let all thy hope and
ayde (I say) be placed and set on
the Christ, cast thy selfe upon him,
stick fast unto him, let no tempta-
tion, or calamitie, be able to hurt thy
house, and pull thee from him; and
though all things seeme to happen
unto thee, yet be absurd, and over-
throw thy

to comfort the sick, 67
 thowartly. Although flesh and blood
 doe interpret it farre otherwise, and
 many thinke it contrarie, although
 the Devil both now and then subtil-
 ly is in the minde, saying: That thou
 art become, that God is high ly of-
 fended for thy sake, that thou hast de-
 served the payne of hell fire, and
 that thou must be damned. For faith
 is a substance, that is to say, an
 expectation of things hoped for,
 that is of promises, and ελπις, that
 is as much to saye, as a sure ar-
 gument, and knowledge of things
 that are not seene. Thou must be
 iustified with that hope. Thou must be
 iustified in hope, not above hope.
 Thy faith and hope must resist, and
 see it selfe against all those things,
 which either blind trust suggesteth
 or that γαλιλιαισμων κατα-
 νου most subtilly, and by all meanes
 most craftily entice, going about to
 destroye

Heb. 11
 Hypostasis.

Ro. 4
 Ge. 15. 17

It. 14. worke

1. Reg. 2

A fourme and methode,
howe he receyve, and howe he receiveth
on, both inspyt and power. And so.
Wherfore thou must knowe howe the
maner and custome of God, howe
he blessh in perfecting those that he
loves. A poore solitarie he loves to be
in solitarie; howe shall he best come
to bring aboute some benyfitte
wherby he remembereth to quench his
soull he first must be and byll upon
solitarie he is ready to the world his in-
table mercy, and carman, he first must
be of semblance, trying him, as thou
ghe he should condemn him. When
thou when thou perceivest none of
that thing, but present death. When
God seemeth to be grievous to offend
thee with thee, when thou thou thou
that he is gone, more farthest
from thee, and that he hath utterly
forsaken thee, as one refused, and
condemned: then is hee most neere
unto thee, ready to bestow, and he
that thou hath not seen, thee most
especially,

To comfort the sick. 68
especiallie, then thou art chiefly re-
garded of hym. For when trouble
and affliction cometh vpon he, then
both he remember his mercie accom-
panying to the Prophets saying: For
his swathe endureth, but the wither-
ing of an eye, he shall not be angry
for euer. For he is our father: pitie-
th his owne chyldren: euen so is the
Lorde mercifull vnto them that feare
him. For he knoweth wherof we
be made, he remembereth that we are
but dust. But the mercifull good-
nesse of the Lorde endureth for euer
and euer. The Lorde is full of com-
passion and mercie, long suffering and
of great goodnesse. Wherefore sub-
mitte, put vnder, giue, and commende
thy selfe wholy vnto Christ, closing
thine eyes, and rejecting the iudge-
ment of thy senses, and reason, take
it in good part, howsoeuer he intea-
derh thee. Thou must not reuerie,
and consider death and horrour of
33m

Psal. 30

Psal. 103

Psal. 116.

Apoc. 14.
Ioan. 8.

80 A fourme and methode,
the deuours of death, according to
the iudgement of thine eyes, sense,
& reason: but according to the worde
of God. David sayth: Myght dears
in the sight of the Lord is the death
of his saintes. Likewise he sayth
Blessed are the dead, which dye in
the Lord. Christ also sayth: hee
that belieueth on mee, shall not taste
of death. If any thing therefore come
into thy minde, which attempteth
to turne thee awaye from Christ, and
to cast thee into desperation, put
all that out of thy minde, and sticke
thou fast vnto the lively worde of
God, meditate and ponder thereon,
pight it in thy minde, repeating it
now and then among. For thou canst
never vnderstande by the considera-
tion, and sharpenesse of reason, howe
it maye be done, that by death thou
shalt passe vnto the true life, howe
thou yeelding by the ghostly impress
depart here hence, howe thy soule
maye

to comfort the sick. 69

maye be preferred; and rest in the
Lorde; euen vntill the last daye, and
how also thy body being rotten, con-
sumed and deuoured with wormes,
maye come forth at the last iudge-
ment, with a newe and a beautifull
shape. Reason cannot comprehend
this, sayth ourly can. Therefore,
attentymes thinke thou vpon the
articles of thy helieth, diligently con-
sider, and attentiuely examine euery
particular thereof.

After what sort he is to be called
vpon, which lyeth at the
point of death.

NOW for, dearely beloved in
Christ, that thou fight a good
fight. See that thou constan-
die, and valiantly defende thy selfe:
throughly fasten in thine heart, the
promises of Christ thy redeemer.
and the resurrection, and the life,

sayth

Ioan. II

20 A fourme and methode
 Tenthly Christe. Hee that belongeth to
 mee shall live, and shall never be
 death. Christ taking vpon him the
 nature of man, subject to the infirmi-
 ties of our estate, by doer by him-
 self to bee a sacrifice for our sinnes,
 dying vpon the wicker of the crosse.
 Hee by his blessed blood by purg-
 ing vnder the sinnes of all mankind.
 This Christ shall not forsake thee,
 he taketh a regar of thee. Thou
 canst suffer no iniurie, or calamitie,
 seeing that Christ doth preserue and
 defende thee. The sure foundation
 of God standeth fast, having this
 scale, the Lord knoweth which are
 his, my sheepe heare my voyce, and
 I know them, and they follow me,
 and I give vnto them eternall life,
 and they shall neuer perishe, neither
 shall any man plucke them out of my
 hande. My father which giueth them
 life to greater then all, and no man
 is able to take them out of my fa-
 thers

2. Timo. 2
 Iona. 10.

EX. 1607

my lxx comforte the sick. **Q**uod

thou haude. And I and my father
are one. Wherefore, O dearely be-
loued in Christe, commend thy soule
vnto God the father, whoche loneth
the soules. Crye out both thy
father & thou hanging on the crosse,
O father, I com-
mend my soule vnto thee. O God the
father of all mercy, bring this
soule vnto everlasting life and re-
st.

Math. 27

Luke. 27

Gerue thee vnto the most
lovely resurrection
of our last iudg-
ment. Amen.

The end of the fourme and me-
thode, or right order, to

comfort the

sicke, and the

same

same

A Prayer to be sayd vn-

to good for the sick.



A mighty everlasting, and
most merciful God, whose
all went downe into the
earth, and vnder the
stone, and thence, and
doest promise, and assure us
this, to vnder our flesh with
vices disease, the scourge thereof
taken away by perillous sickness,
and doest both abhorre vs of the
ende of our miserable life past, and
also of ymminent death through
paynes, whiche are his fore messen-
gers, and likewise of thy iudgement
in the last day, and of the eternal life
to come, whiche shall be referred for
the good and goodly, vnto glory and
felicitie, but for the euill vnto shame
and condemnation of hell fore. Of
the whiche thinges, fleshe being in
subiect at his owne will, hath no re-
membraunce

remembrance. But nowe some pers-
 onne, of a helpe manne is layde on
 his backe, by his unpayed helth, whith-
 er he is stirred by the feeling of
 his sinnes, and the pynne of death
 which he hath, as it were before his
 eyes. Hee is writhen therewith, which
 hee for the hys houre of aduertyse,
 according to the condition of our na-
 ture, doe beseech and desire him to
 giue helpe to him, that hee maye
 not righteous indignatione writh him
 for his deserts, for our Lorde Iesus
 Christe his sake, which hath made
 satisfaction on the crosse, for the of-
 fences of this sicke bodye, and by
 all. But rather graunt him, as to
 one that merite grace, and strength of
 him, that he maye quietly take this
 discipline and visitation,
 patiently beare it, and that he maye
 suffer willingly with perfect obedi-
 ence himselfe, to be subject, and o-
 beynt unto the good wyl, and plea-
 sure

The Prayer.

Lord of thee, his punisher. . .
 him in all his abominations, and
 thou bring him a refuge, and a
 fence against this insatiable danger.
 For with thee is now in peril, es-
 pecially of thy revealed conscience
 of the secret sinnes of thy heart
 accuse him unto thee. Therefore let
 thou against it for his preferment,
 the most bitter torments, and volun-
 tary sacrifice of thy Sonne & his
 which may beare our iniquities, and
 accomplished the paine due unto him
 being made sinne for us, whilst thou
 hast dyed for our sinnes, whiche he
 washed away with his precious
 blood, and rising from the dead for
 our iustification, has made our pe-
 netration. Let him prevail
 through faith, the force of these
 sufferings and benefits. Let him being
 oppressed in thy miserie, cease time
 ayde, and let him taste in this mo-
 ment of time, some fruits of such
 benefits.

1. Peter. 2.

2. Cor. 5.

Apoc. 1

Ro. 4


benefits and gifts in Christ. Being
to passe euery name by true sayth, that
there maye be offered vnto him so
great a treasure of felicitie, that is
I meane the forgiveness of syn-
nes for Christ his sake, which by
the minister of the preaching of his
worde, as is before sayde, and the
use of his sacramentes frequented in
the Church, is offered vnto hym,
that he may effectually and at a spre-
e receyue it to his comfort, aide and
defence, against the troubles of his
conscience, grievously accusing him,
and the subtiltie of the Deuill. And
also that the same sayth maye be vn-
to hym an armour, wherewith he
being defended, maye enter through
death vnto lyfe, whercon he taking
holde, maye inioye the same for ever.
Therefore O heavenly Father, doe
soe wholly committe him vnto thee,
for thou shalt heare him, because he
is thine. He is weakke, thou shalt
strengthen.

The Prayer.

Strengthen him, he lyeth a long, thou
shalt see hym by, he acknowledgeth
his spotted, and uncleannesse: thou
shalt washe him, he is wounded,
thou shalt cure him, he is fearful,
thou shalt geue him courage. And
for bicause thou knowest all thinges,
and canst bestowe according to thy
will, thou shalt satisfie him. For he
is greatly grieved with hunger, and
thirst after thee. Embrace him: For
he stryve wyse flyeth vnto thee, and
make him constant to fulfill thy com-
maundements. And to be briefe, for-
giue him all thinges, wherewith hee
hath prouoked thy heauy displeasure
against him. Graunt him in the steede
of death. Iste, wyth thee in glorye.
But if wee shall see him, in the
vineyarde, in this mortall lyfe, and
that he maye bee unbettered vnto the
example of Christe, then preferre
him, vntill that he be increased with
enough benefites. Thy will be
done.

withstanding, which alwayes is
best, be sure fulfilled. Grant all
those things vnto vs, and this scke
wyse, through Iesus Christ onely
thy sonne our Lorde, which is our
onely redeemer and helper, & which
brought the chaffe on the crosse with
him into Paradyse, for the example
and great comforte of all synners,
whiche I praye and ragyneth with
thee, in the vnitie of the holy ghooste,
one G D D woyle without ende.
Amen.

A Prayer to be saide
vnto Christ.

 Lorde Iesu, which art the
onely health of all men ly-
uing, and the everlasting
lyfe of them which dye in
faythe. I gyue and submytte my
selfe to hope vnto thy most blessed
will, whether it please thee, that
I. I. this

The Prayer.

thou my selfe soule shall tary any longer
in the mansion of this my wretched
boddy to serue thee, or whether
thou wilt haue it to depart out
of this worlde, being assured that
the thing can not perishe, which is
committed vnto thy mercy. Wyllyng
I am nowe I leaue this fragile and sin-
full fleshe, in hope of the resurrecti-
on, which shall restore it vnto me
againe farre better than nowe it is.
I beseech thee that thou wilt streng-
then my soule with thy grace, against
all temptations, and that thou wilt
compassie me about, and defend me
with the shield of thy mercy, against
all the assaults of Satan, where-
with in tyme past, thou madest thy
Martyrs inuincible agaynst horrible
tormentes, and most cruell deathes.
I see and confesse, that in my selfe
there is no helpe of saluation, but all
my hope and confidence is in thyne
unspeakable goodnesse. I haue no
merit,

merits, or good workes, whiche I
may allcage before thee : of sinnes,
aid. I see a great heape, but through
thy mercy and righteousnesse I shall
be reckned in the number of the iust.
Thou wast borne for my sake:
Thou didst suffer both hunger and
thirst for my sake : Thou diddest
preache and teach, fast, and praye for
my sake: Thou didst al good workes
in thy lyfe for my sake: Thou gas-
test thy most precious bodye into
death vppon the crosse for my sake.
Let al these things profite me, whiche
thou hast freely giuen me, whiche hast
giuen thy selfe for me. Let thy blood
washe awaye the spottednes of myne
offences. Let thy righteousnesse cou-
uer and hide mine vnrightheousnesse.
Let thy merits make mee accepta-
ble before the most high iudge. In-
crease thy grace in mee, as peril in-
creaseth, least sayth shoulde waue
in me, least my hope should faile,
least

A. J.

The Praier.

least my charitie should faile conde,
least humayne weakenesse should be
overcome, by the terror of death.
But after that death possideth my
boddye eyes, yet let not the eyes of
my minde be turned away from thee.
And when death hath taken away
the use of my tongue, yet let my
hart instantly cry, and say unto thee.

Psalm. 31

Into thy handes I commend
my spirite (O Lord) to
whome be all honour,
and glory, worlde
without ende.

Amen.



A Sermon of patience, of 75
the consummation of thys
worlde, of the second comming of
the Lorde, the euerlasting ioyes of
the righteous, the paines of the vvice
ked, & of other things, vwritten by S.
Iohn Chrsostome, Patriach at Con-
stantinople, Iohn Theophylus,
being the expositor there
of, out of Greeke
into Latine, and
translated
out of Latine into Eng-
lish, by H. Thorne.

The lyfe of godly men, is
very notable & bright. And
they whiche meane shoulde it
be, but through patience.
For the more we haue patience, as the
mother of fortitude. For the whiche
I saye

Patience is
the mother
of Fortitude

A. iij. ing:

A Sermon of Chrysostome

Psal. 27.
Rom. 5

Psal. 37.
1. Peter. 2.
Iaco. 4.

1. Cor. 13.

Math. 20.
Gala. 2.

ing: Carry thou the Lords levyings,
and keepe his wares. And S. Baule
to fende thou shouldest possesse this
vertue sayth: Affliction woorth
patience, which if thou exercise, thou
shalt finde hope, the fountayne of
all goodnesse. For hope maketh not
ashamed. Be thou therefore subiect
and obedient vnto the Lorde, and
praye vnto him and thou shalt there-
by finde that thing, which is not to
be contemned: that is to wit, hee
will graue thee all thine hearts desire.
Who is more happy than he which
hath in possession & benedict eares
of so mighty a king? Who wisteth
not to haue the iudges eares open
vnto hym, and at his commaunde-
ment? Thou (dearely beloved) art
the workman and labourer of vertue.
Christe hath byen thee into his
vinegarde. Whiche thou hast re-
ceiued, doe good workman. Whence
what Saint Baule sayth: Look
what

A Sermon of Chrysostome, 76

What a man soweth, even the same
shall he reape. Sow in the spirit, and
thou shalt reape eternall life. For he
that soweth in his bodye, reapeth
corruption of his bodye. And heare
what another counsell giver sayth:
Sow righteousnesse for your selues,
and you shall gather the fruite of
righteousnesse. Let it not sooth thee
to take paynes. There is an hope of
haruest, and fruite tyme. For wher
conflictis are, there are rewards.
Where there are contentions, there
are honours. Where battayle is, there
is a crowne also. Wene thou a regard
hete into, arme thy selfe unto pat-
ience. Let him alwayes sounde in
thine eares, which cryeth with the
saintes: Be of good courage, that
thine heart maye be comforted, aboue
the Lordes leuiture, vse and exercise
thy selfe. This selfe is thy selfe, take
unto thee a good tooke. I meane the
olde and the new instrument. Budge

Galat. 6.

1. Tim. 4.

Psal. 27.

A. III.

thy

A Sermon of Chrysostome,
thy furme, with the bymberles of doc-
trine, prayer, and fasting . . . If thou
haue such a hedge, that beast (I saye
the Deuill) can not enter in. Copen
thy soule as a good Vineyarde. And
euen as the keepers of Vineyardes,
doe clap with their handes, cry with
their voyce, and with such lyke noy-
ses doe keepe of the wyater lapers:
So crye thou out also with prayem-
sing, with the melodie of Psalmes,
and thou shalt put to flight that fowle
and wicked beast, as who sayth, the
Deuill. Of the which for the scrip-
ture maketh mention, saying: Take
paw the Foxes, &c. I wape, watch
thyne enemye, if he shoote at thyne
heart, with unlawfull concupiscence.
If he syng into thy soule, synthe co-
gitations, put forth the shilde of
fayth, turne about the helmet of
hope, take vp the sworde of the spy-
rite, that is, the worde of God. And
thou being thus armed, shalt bee a-
ble

Can. 5.

Ephes. 6.
1. Tessa. 5.

A Sermon of Chrysostome. 77

ble to defende thine enemies, and so
that thou bee not faynt hearted in the
conflict, but in all thinges be sober,
and well advised, and say thus with
thy selfe. We be not ignorant of his
subtylies. Be strong alwayes, as it
is sayd: Let your softnesse bee
knowne unto all men. Let the feare
of GOD shine in thine heart, that
thou become not a fugitive. Shoulde-
our, that thou bee not a fearefull and
fuggishe labourer, least thou happy-
lie leese thy crowne. This lyfe is
short: But the sentence of Gods
iudgement, is permanent, and end-
lesse. Thou considering this, myest
boldly tell thine heart, and say with
the holie Prophet: Be strong, and
say thou the Lordes pleasure, and he
shall comfort thine heart. Followe
Dauid his example, and see thine
enturye by the casting of one stone.
The Angells stonde by thee, behol-
ding thy lyfe. As saynt Paule sayth:

1. Peter. 5.

2. Corin. 2

Philip. 4

Psal. 27

1. Reg. 17

1. Corin. 9

Alle

A Sermon of Chrysostome.

We are become a gasing Rocks vnto
the world, both vnto Angels and
vnto men. If they perceiue that thou
hast the upper hande, they wyl
scope in thy well doing. But if thou
be subdued, they wyl sorrowfullie
departe, not being able to luche on
thee, and in the contrarie parte, the
Devils wyl scope thee. Therefore
take vp the feare of God in the sheath
of a sword. For the feare of God
is lyke a two edged sword, cutting
of all euill concupiscence and desires.
And also haue thou a sword in hand
the last daye. When the heauens sit
on fire shal be dissolved. For the bur-
ning elements shal melt. The earth,
and all that is thereon made, shal
be burnt, when the starres shal fall
downe as leaues, and the sunne, and
moone shal be darkened, and shal
not giue their light, when the soune
of God shal be leane, and shal come
downe from heauen vpon the earth.

and

The last
daie,

Math. 24.

Luke. 21.

Ioel. 2.

Ezee. 32.

Esa. 13.

Ioel. 3.

A Sermon of Chrysostome. 78 Psal. 97.

and the powers of heauen shall be
shout, when the Angels shall ronne
hyther, and thither, the sounde of
trumpets shall be heard, fyre shall

1. Tessa. 4.

2. Peter. 3.

burne before hym, and he standing
about shall purge all the world with
fyre, and in his circute there shall be
a mighty tempest. There shall be such

Psal. 50.

earthquakes, and lightnings, as ne-
uer shall be the lyke, nor haue borne
euen unto this daye, in so much that
the very powers of heauen, shall
be taken with great trembling. What

2. Peter. 3.

manner of men, dearely beloued in
Christ, then ought we to be, at that
time: What feare, and what horroz
will there then come on vs: Thinke
wyth thy selfe, howe the Israelites
in the wilderness, were not able to
abide the brightnesse and darkenesse of
the daye, and the voyce of Gods spea-
king out of the middle of the fyre,
but willed that hee shoulde no more
speake vnto them, for they were not
able

Exod. 20.

100
A Sermon of Chrysostome.

able to abyde him, when he did bite
the greatest part of his maiestie, al-
though he came downe not offended
with them, nor spake he vnto them
swathfully.

Therefore consider thys, if they
were not able to abyde his coming
whiche comforted them, when thus
neither the burning heauens were
dissolued, neither the earthe, and
that is in it, was burnt, when that
neither they whiche sound the trum-
pet did blowe, nor that Trumpet
shall be sounded, whiche shal rayse
vp all them, that haue slept from the
beginning of the worlde, neither
any other of the terrible thinges to
come, did then happen: howe shall
we doe when hee shall come downe
with intolerable swyth and fure,
and shall sit vpon the thron of his
glorie, and shall call the earth. Cuck
from the East, vnto the West, and
from all the costes of the earth, that
he

The second
coming
of the Lord,

A Sermon of Chrysostome. 79

he may discerne & know his people, Psalm. 50.
 and giue to euery man, according
 vnto his desertes, what men (alas)
 belongeth vs to be, when that wee
 shall stande stripped and naked, rea-
 dye to bee brought forth vnto the
 iudgement seate? Where then shall
 that paynted colour, and the force
 and strength of the fleshe become?
 then where shall that deceptfull and
 vnpromisable beautie, the pleasant-
 nesse of mans voyce, impudent and
 shamelesse babling become? Where
 then is the trimming and decking wth
 swete clothes, and the delight & plea-
 sure, of most foule and filthy sinne?
 Where then are they whiche drinke
 wyne wyth pypping and singing, and
 haue no regarde or respect vnto the
 lookes of God? Where then is the
 contempt and despising of them,
 whiche now liue without feare. Then
 where is desolacion and mistrie. For
 all those thyngs shall passe away, and
 shall

Looke for
this matter.
Sapi. 5.

Osee, 13.
Ierem. 50.
Psalm. 48.
2, Cor. 1:

A Sermon of Chrysostome.
shall be disliketh as the corrupt airt.
Where then is the greedy desire of
money and riches, and vniuersita-
nelle, his continuall companion.
Where then is the pride, which dis-
daineth al men & thinketh his selfe to
be somewhat? Where then is that
and vnpromitable gloze of man, the
great might & tyrannie? Where then
is the king, the prince, the captayn?
Where then are the puffed by Ma-
gistrates, contemning God, in com-
parison of their owne riches? When
they shall perceyue that thys say-
ing must be spoken of them; They
mourned, they are moued, they are
troubled, feare is come vpon them:
there shall be sorowes, as of a foo-
man trauayling with child, they shall
be consumed with a vehement spirit.
Where then shall become the wisde-
dome of the wisse, with all their in-
ventions? Woe-bee vnto them.
They are moued, they are troubled,
as

A Sermon of Chrysostome. 60
as a drunken man, and all their selfe
done is swallowed up: Where then
is the woordes sayde, the fith, & the
measure, of these many wordes?
Wee and consider, dearly beloued,
what manner of men, we ought to
be, when that we must geue an ac-
count of all that we haue done, as
well small, as great thynges. For
until that we according to this iudge-
ment, fully make satisfaction: what
shall our estate and condition bee in
that howe, and howe careful shall
we be, that we maye obtayne fauour
in the sight of GOD. And what
top shall we haue, which shall be pla-
ced on the right hand of GOD: howe
then shall we feeke our felices, when
that all the Saintes of GOD shall
greete us? Abraham shall salute
thee, Isaac, and Jacob, Moyses,
Noe, Job, Dauid, and all the holy
Prophets, Apostles and Martyrs,
and all good men which haue pleased
God.

1. Cor. 7.

2. Peter. 3.

math. 25.

1. Cor. 7.

A Sermon of Chrysostome.

God, in the life of their flesh: Then
howe manye shalt thou there be,
whose life thou shalt have in adu-
eration: whose thou soonest thou
nowe sorrowfully see: They shall there
come into thee, rejoicing at thy
saluation. After what sort shall thou
then be effected: Howe inestimable
shall that hope be, when the glad-
ding shall say unto them which stand
on his right hande: Come ye blessed
of my father, and take to your inheri-
tance, the kingdome which I have
prepared for you, from the begin-
ning of the world: Then shalt thou
receiue a most deere kingdome, and
croune of beautie at the Lords
hande, and after that shalt saye
with Christ. Then shalt thou receiue
rite all these eternall thinges, which
God hath ordaind for them that
love him. Then shalt thou ever af-
terward be without decaye and be-
wilder. Wonder, and consider what

Math. 25.

Sapi. 5.

2. Timo. 4.

A Sermon of Chrysostome. 81

It is to raigne both Christ in heauen;
 For as I haue tolde thee thou shalt
 receiue a Diadem; at the hande of
 the Lord, and shalt euerlastingly raigne
 with Christ. Marke well the scite,
 what writing it is, to beholde the
 face of God, for euer, what a bright
 newe brightnes. For then there shall be
 no shadowe to giue the daye light, as
 it is sayd, and the rising of the
 sunne shall not lighten the night:
 But the Lord God shall be thine
 eternall light, and thy glory. Whoso
 what tope are layde vp in store for
 them that feare the Lord, and keepe
 his commandementes?

Consider againe also the perdition
 of sinners, whiche they shall be brought
 forth vnto the terrible iudgement
 seat of God: with howe great con-
 fusion then shall they be taken before
 the iust iudge: hauing not one word
 to murther, howe shall they be asha-
 med, when the Lord shall speake

Esa. 60.

apoca. 21.

Esa. 64.

1. Cor. 2.

The perdi-
 tion of the
 vicked.

Psal. 2.

¶ i.

¶ vnto

18 A Sermon of Chrysostome,

unto them in his wrath, and here
 them in his sore displeasure, saying:
 Depart from me ye wicked into eter-
 nall fyre, which is prepared for the
 Devil and his Angels. What what
 misery, and affliction shall their spirit
 suffer, when that all men shall cry
 out aloud, saying: Let the sinners
 bee turned into hell, and all nations
 which forget God. What tyme say
 they howle out, weeping and lament-
 ing, when they shall be carryed away,
 that they maye be cruelly tormented,
 without end: what place
 (alas) is that, where is weeping
 and gnashing of teeth, called hell, the
 which Sathan hymselfe abhorreth,
 what is that (Gehenna) fyre in-
 quenchable, what is that bottom-
 less pit, and never ceasing: how
 grievous are those brood of darke-
 nesse, alwayes continuing, what
 are the ministers appointed for tor-
 menters, which lacking mercie, and
 without

Math. 25.

Psal. 9.

Esa. 66.

Mark. 9.

Math. 22.

A Sermon of Chrysostome. 82

Without compassion reprove and pu-
nished: Then they that are torment-
ed, shall grievously cry unto the
Lorde, and he shall not heare them.
Then shall they understand, that all
things which they had in thys lyfe
are bayne, and transitorie, and such
things as they supposed here to be
pleasant, to be founde more bitter
then gall, and popson. Then where
is the pleasure of the fleshe, so termed
falsely: For there is none other plea-
sure, but to feare the Lorde. Thys
is the pleasure, this replenisheth the
soule, as it were with marrow and
fatnesse. Then shall they be in despe-
ration of themselves, and of the
woorkes which they have done, then
shall they confesse and saye, that the
iudgement of God is true, & righte-
ous, saying: I did not heare of
thys, and yet would we not be con-
verted from our wicked verbes.
But then they shall nothing pre-
vail.

Proverbs. 1

Reade for
this Eccle-
siastes.

To feare
God is true
pleasure.
Psal. 63.

A Sermon of Chrysostome.

Woe is me. Woe is me that ever I have sinned,
 whiche am compassed about with
 sinnes innumerable, above the number
 of the sandes. I haue sinned, but
 I turne away from them, as from
 many yron chaines. For my hope is,
 that I shall not see my sinnes above
 in heauen. Unto whom then shall
 I flye, but unto thee, O mercifull
 God, unto thee I say, whiche forgett
 not, and art not mindful of iniquities.
 Have mercie, vpon me, O God, after
 thy great goodnesse, according vnto
 the multitude of thy great mer-
 cies, doe away mine offences. Wash
 mee thorowly from my wickednesse,
 and cleanse me from my sinne. For I
 acknowledge my faultes, and my
 sinne is euer before me. Against thee
 onely haue I sinned. I flye vnto
 thee, for thy great mercie and good-
 nesse sake. I haue prouoked thee,
 and yet I trust vnto thee, for thy
 merke piteousnesse, I haue reuered
 thee,

Psal. 51.

thee, and nowe I come vnto thee,
for thy greates goodnesse and kinde-
nesse sake. And I heartily beseeche
thee to turne away thy face from
my finnes, and blot out all mine of-
fences. Make a cleane heart in mee,
O God, and reuene a right spirit
within mee for thy names sake one-
ly. For I haue nothing that I may
present vnto thee, not so much as
one good worke, not a pure heart,
but I trusting in thy mercies doe
inholpe comitt my selfe vnto them,
that thou mayest stirre vp in mee a
rich of conscience, that I maye not
lightely fall agayne into sinne, but
that I maye from this time forth
serue, and please thee in holynesse
and righteousnesse all the dayes of
my lyfe. For thyne is the kingdome
and the power for euer.
I beseeche thee therefore, O deare
helper, which hopest to obtayne the
longeuer of the liues, that thou

1. Cor. 4.

Luke. i.

The feare of
God is a
sworde.

A sermon of Chrysostome
endeavour thy selfe to bee sounde in
peace, cleane and without spot. If
any evil thought come in thy minde,
take by this sworde, that is to say,
be mindfull of the feare of God, and
thou shalt cut of all the power of the
enimy. And take the holy Scripture
in the steade of a trumpet. For as
the trumpet gathereth the soldiers
together: even so the holy scripture
cryng into vs, doth gather toge-
ther our thoughts, in the feare of the
Lorde. For our thoughts are euil
like Souldiours, which waye
warre against the king eternall.
And agayne, even as the trumpet
sounding in the time of warre, ris-
eth by the courage of the yong men
battayling agaynst their enemies:
likewise the holy scriptures doe raise
by thy promptnesse to vertue, and
doe make thee valiant agaynst af-
fections. Therefore enforce thy selfe
as much as in thee lyeth, often and

A Sermon of Chrysostome. 84

to applope the Scriptures, that they
 maye gather together thy cogitatio-
 ons, which the enimie hath scatted
 abroade, by his wicked subtiltie, mi-
 staking vnto thee haughtie appetites
 and concupiscence. . . . of ostentymen
 also bringeth a diversity, of sometimes
 giuing prosperitie, making thee care-
 lesse. For he worketh these things by
 his decepte and guyle, that he maye
 separate man from God. For often-
 times it happeneth, that when he
 can not overcome and subdue one by
 concupiscence, then after he offereth
 vnto him other temptations, thereby
 to blinde his minde, that he maye af-
 ter finde it, an apt grounde, to plant
 in it such thinges as please him,
 and in the ende, beginneth to mis-
 set such thoughtes vnto men, that
 they say I saye with an othe: At what
 tyme I doe good, I haue infortu-
 nate dayes. Let vs therefore doe euill Ro. 3.
 that thereof maye come good. Then

Psal. 73.

A Sermon of Chrysostome.
If a man be not well aduised, he will
swallowe him vp as hell abyss. If so
be þ he can not thus overcome hym,
then will he offer vnto him felicity
and securitie of lyfe, and cause
to lette him, bringing in deceyte & an
effect of all other most greivous and
troublesome, which is, that hee may
make him morde, & without feare.
This draweth the minde into the
bottomes of pleasures. This causeth
the mouth to speake blasphemyes
against Heauen & as it is written;
they haue set, and bestowed their
mouth against heauē. This maketh
man to be ignorant of God, and not
to vnderstande his owne infirmitie;
neither, to thinke vpon the daye of
death and iudgement. As this saye
is the waye of all synners, as
that reioyceth to walke in this waye,
that in a sort, of miserie and
rocking, shall in the ende come into
the stozehouse of death. As this is the
waye

A Sermon of Chrysostome. 85

swaye wherof the wynde sayde: wynde
and bynde in the way, which leadeth
unto destruction. Behold thou hast
heard, wherfore the enemy endeu-
reth sometime to bring his prosperity,
sometime aduersitie. For as he pro-
uoketh the minde of man, which strug-
gleth, & striveth against him, to be
affected: even so by his malignitie,
doeth he furnish his hoste against
him. Therefore be sober, and swarie,
and alwayes giue thy selfe unto rea-
ding, that thou mayest learne, howe
it behoueth thee, to cleave the snares
of that enemie, and to take holde on
enclaving by it. For the reading of
holy scripture, maketh the wonder-
ring minde to stande fast, and giveth
him the knowledge of God.

Then hearest howe that he, which
with an husynch heart employeth
the holy scripture, receiveth the
knowledge of God. Neglect not
therefore thy selfe, but employe rea-
ding,

Math. 7.

God is
knowne
out of the
scriptures.

Reade for
this matter
the seconde
epistle to
Timothy.
The holie
ghost spea-
keth in the
scriptures.
• Math. 10.
• 2. Peter. 1.

God is to
be prayed

A Sermon of Chrysostome.
ning, and prayer, that thy minde may
be lightened, and that thou mayest be
made persute, and honest in al thinge,
wanting in no point. Let others
boast of the friendshippe of honorable
men, Princes, and Kings. But re-
ioyce thou before the Kingdome of
God, speaking vnto him, and to the
holie ghost, by the sacred scriptures.
For the holie ghost is he, that spea-
keth by them. Doe thy diligence
therefore constantly to be occupied in
holie scripture, and prayers. For
looke howe often thou art conuer-
sant with God by them: so often
is thy body and soule sanctified. Take
this for certaintie, that when
thou happenest to reade the Scrip-
tures, thou art sanctified. Therefore
doe thy good wyll, oftentimes to
employe them. Although thy handes
be occupied: yet mayest thou praye
in thy minde. For blessed Anne, Ma-
riam the Prophete byr Bothe
prayed,

A Sermon of ChristoRome. 86

prayed, and moored but his lippes
only, yet his prayers entered into the
eares of the God of Sabaoth, and
he observed that thing they desired.
In this although thy handes be o-
therwise busied, yet praye thou at the
last will with thy minde: For God
heareth even the silent. If thou have
no skill to reade, yet resort wher thou
mayst heare, and take profite there-
of. For it is written (a) If thou see
a poore man, go thou unto him early
in the morning, & let thy foot treade
the path unto his gate. For thy
counsell is not onely good for them
that can not reade, but also for them
that can. For many there be which
reade, & knowe not what they reade.
Take heede therefore, that thou doe
not litle regarde, the grace besto-
wed on thee by the free gift of Christ:
but bee thou careful to seeke, howe
thou mayest please the Lorde, that
thou mayest procure, and gette unto
thee

unto vwith
the minde.

1. Reg. 1.

He that can
not reade,
or vnder-
standeth not
vwhat hee
readeth,
must resort
unto some
wise man.
a Sirach. 6.
2. Cor. 6.

Into the water springs; that is to
 say, that he hope scripture; that
 that he will drink out of them such
 things; his art more and profitable
 for them, as his example. When it is
 given that to knowe any sentence, let
 it not escape thee; but ponder upon
 it in thy minde, write in thine heart;
 and thou shalt keepe it, neuer able to
 be washed out of thy remembrance. For it is
 written: I will write mine upon thy
 right of sinne; And againe: I have
 hid thy word in my heart; that
 I should not sinne againe in the. And
 in another place: Where with shall a
 young man cleanse his waye? And
 by ruling himselfe after the word.
 For so he is he; that is mindefull of
 the word of the worde; and amend
 both his soules. Is not he also
 soules a reprobate; and a cast awaye
 raptise; which remembreth nothing
 but rather forgetteth that, which he
 once knew; I rule, God sayth in-

07.11.12

2.1.11.11

2.1.11.11

Psal. 119.

to

Psal. 50

Math. 25

Titus. 2

A Sermon of Chrysostome,
to suche an one. Wherefore talkest
thou of my righteousness, and what
my testimony in thy mouth? What
honor he commandeth that thing is
he taken from him; which he seemeth
to have. And what was there com-
manded to be taken fro hym, which
he seemeth to have? sayth. For he
calleth himselfe a chrystian, but deni-
eth it in his doings; and he is worse
than an Infidell. And therefore he
commandeth the holie ghost to be
taken from him, which he receyved
in the daye of hym redemption, and
that he seemed to have also. And such
a man shal become lyke unto a soun
vessele; the more the which the wine
is spilted and lost; and they that se
him knowe it not, supposing hym to
be full: but when some shoulde be
drawne out of hym; then it appea-
reth vnto al men to be empty. And her-
fore even so, such a manne shal ap-
peare emptye in the daye of iudgement
and

A
and he
all the
which
days
in the
great
king
them
know
below
thing
full o
thy
by de
seede
him
wool
fope
roo
hym
hear
some
And
gent

A Sermon of Chrysostome. 88

and his dooers shall be manifest vnto
all the world. And such are they,
which shall say vnto the king in that
daye: For he haue not we propheticd
in thy name: and haue done many
great thinges in thy name. And the
king shall aunswere, and saye vnto
them: Verilye I saye vnto you, I
knowe you not. Thou seest dearely
beloued, that such a man hath no-
thing at all. But thou therfore mend
full of the word of God, and amend
thy lyfe. Beware thou suffer not the
byrdes to discede, and deuour the
seede of the sonne of God. For hee
himselfe sayde, that the seede is the
word which ye haue heard. There-
fore hyde thou the seede in the fos-
trowen of thy lande, that is to saye,
hyde the word in the middle of thine
heart, that thou mayest bring forth
some fruite vnto the Lord in season.
And when thou readest, reade dili-
gently, and holdly, and handle each
lyne,

math. 7.

math. 13.

Scriptures
is attētiue
to be reade
with prayer

Psal. 119.

23 A Sermon of Chrysostome;
hine, moderate thy considering thereof,
of, Endeavour not to reade such
the leaves, but if any obscure thing
happen vnto thee, let it not grieve
thee to peruse the whole tract of
thyse; but yll thou vnderstande the
meaning, and force thereof: Further
more, when thou preparest thy self
to sit downe and reade, or to heare
other: first praye vnto God, saying
this: O Lord I beseech Thee, open
mine eyes, and the eares of my hart,
that they may heare thy wordes, and
vnderstand them, and say, O Lord
fulfill thy word, I hope not thy com-
mendments from mee, because I
am a stranger on the earth, but o-
pen and discover mine eyes; and I
will consider the marvellous things
of thy law. For in thee, O my God,
hath I trusted: that thou shouldst
brighten mine heart. Also I beseeche
thee to pray vnto God alwayes, that
he will illuminate thy minde, and re-
pen

A Sermon of Chrysostome. 89

pen into thee the effect, and force of
his woꝛde. For many haue erred, Rom. 14
counting themselves wise, and say-
ing that they were wise, they became
fooles, not vnderstanding what was
sayd, and falling into blasphemies,
hane therein perished. Therefore, if
thou in reading, finde any thing hard
to be vnderstoode, take heede the eni-
mye teache thee not to saye with-
in thy selfe, it is not so, as this woꝛde
expelleth (for how should it be so?)
and saye lyke. But if thou beleue
God, beleue his woꝛde also, and say
vnto the enemye: Come behinde mee
Nathan. For I knowe thee not.
The woꝛde of God is a pure woꝛde, Psalme. 119
as tryed syner, cleansed, and purged
from the earthy stauens tolle, and in
it, is no peruerse matter, ether else
halting, as the proverbe is, but all
thyngs therein, sende good in the
woꝛde vnto thyne eyne, and in thyne eares
before thyne, that vnto thy knowledge,

R. I.

and

Rom. 7

A Sermon of Chrysostome,
and I truly am a foole, and knowe
not the Scriptures, but well vnder-
stande they are spirituallly inposi-
ten. For the Apostle sayth: that
the lawe is spirituall. Then looke
towards heauen, sayinge these
wordes: Lord I beleue thy wordes,
and doe not gayne saye it, but I trust
in the sword of thy holy spirit. Pre-
serue me therefore, O Lord, that
I may finde fauour in thy sight. For
I seeke none other thing, but onely
to be saued. Oh mercifull father,
that I may obtaine thy grace and fa-
uour. For thine is the kingdome,
and mercy for ever, and ever. Amen.

Reoratio.

Beseche you therefore hea-
uily, dearely beloved in the
Lord, that yee endeavour
your selues to haue these
things dwelle in menshe. I meane
feyth, hope, charitie, and humilitie,
that

A Sermon of Chrysostome. 90

that they may be sealed by by pay-
ers into God, and meditations of
help. **Sermons.** For if you haue
those things, and doe abounde in
them, they will not leaue you emp-
tie, and barren, touching the know-
ledge of Iesus Christ. For the
christian man, which haue not those
things, but neglecteth his owne sal-
uation in blinde, groping the waye
with his hande, forgetting that hee
is cleansed from his vniuersall sinnes, and
it shall happen vnto him, as it is
sayde in the true Proverbe: The
Dogge is returned agayne vnto his
honte, and the washed Swine vnto
his dirtie puddle. They therefore,
that haue escaped the pollutions of
the world, as it is written, and haue
renounced them in their Baptisme,
and are come into the knowledge
of our Lorde Iesus Christ, and are
afterwardes agayne entangled with
them, their ende shall be worse than
their

2. Peter. 1.

2. Peter. 2.

2. Peter. 2.

A Sermon of Chrysostome,
their beginning. For it had bene bet-
ter for them, not to haue knowne the
waye of truth, then when they haue
knowne it: to retorne backe agayne
vnto the thinges which were for-
giuen. Let vs therefore, being the deare
and faithfull seruantes of God, and
bye Christian chosen & beloued,
diligentlie, and earnestlie take by the
foresayde armour in our heartes, and
not to haue them in vaine by an out-
warde shewe, that wee battayling
succell, and treadung downe all the po-
wer of the enemy maye be deliuered
from the curse to come vpon the
chyliden of vnbellefe, and that wee
maye liue grace, and mercie in that
hopefull daye, before the iust iudge,
which shall rewarde euery man ac-
cording to his doings; to whom
both the almightie father, and the
holpe spirite, belongeth honour, and
glorie, nowe, and for euer without
end. Amen.

Ephes. 5.

Collos. 3.

Hebr. 4.

Rom. 2.

A Godlye Prayer to bee 9r
layde of all true hear-
ted subiectes.

O most ppyssant & mighty
king, the God of our fore-
fathers, and of thy people
Israel, who turnest man
to destruction, and then agayne art
gracious and mercifull: deliuer
nowe from perill his people, & reuer-
teth that faithfull hartes call vpon
thee, and although our sin-
nes be many, yett thou hast most highly
sent downe thy wrath vpon us, O Lord our God,
and hast bene most gracious in thy
sight, who therefore hast layde thy
heauy hande vpon vs, & smarte in her-
of, we haue felt to our great discom-
fort, although not in thy sight as our
sinnes were well deseruing thy wrath.
Reyde at the bloudie side of thy sin-
ners, & loose thy anger,
so that we thy poore sinners, and

78 **Gods A-Godlie Prayer** **DA**

let thy mercy quench the flame of thy
furie, looke downe vpon vs, beholde
the myserie of thy feeble flocke, that
are almost drowned in the Dungeon
of dolour; stop not thine eares at the
crying of our lamentable and mourn-
ing boyes, but comfort vs, re-
lieue vs, and suffer not the scour-
ges of sorrow to overwhelm vs
but raise thou vs vp that are fallen,
give vs a godly consideration of the
wonderfull worke of thy latter dayes
full indignation vpon vs, by the
mercies and destruction: of the
great number of our brethren, whom
in thy wrathfull beleeved displeasure, by
death thy other plagues and wrathful
hast taken from vs, that thereby we
being warned, maye be wofull
cheer and singe in thy unpoleable
them of thy heavenly presence, that
thou wilt bestowe vpon vs, and
thy precious blood, and thy most
excellent comfort, and grace.

A godlie Prayer.

92

hix to our comfort, a long and prof-
perous raigne, make hix zealous
and feruent in the triall of thy truth,
and procuring of thy Royll and Tes-
tament: and O Lorde folgate our
enimies, that haue beene persecutors
of thy people, and slaunderers of thy
truth and gospel: turne their hearts,
if so it be thy heavenly wyll, if not
that they bee of the number of
those whose heartes thou hast har-
dened, bicause they shoulde not un-
derstande the mysteries conspyred
in thy holle word, nor the unspeak-
able comfort contayned in the same
then suffer them Lorde no longer to
shadowe themselves in secreete cov-
ners, priuily to moue their peo-
ples pietence, poisoning thy people
with a pestilent perfwation of dam-
nable doctrine, but according to thy
promyse, which is, that the genera-
tion of the wicked shall be without
honour, so stande nowe vp Lorde

A. m. of

A godlie Prayer.

of hostes, and be no longer mercifull
unto thy enemies, that of malicious
Swickednesse resisting thy truth, bee
graine as Dogges at thy people, but
chopow thy godly motion, so moue
the heart of our moſte gracious
Queene, as Iohn, in the defence of
thy Gospel and people, to haue the
ſwoyde committed to hir by thee, to
cut awaye from the face of the earth
those rebellious enemies and ſwoyde
aduerſaries againſt thee and the
Gospel, to ſwerde and rote out the
rotten members that infect and poi-
ſon the body of the common wealthe,
that then the noyſome number and
remnant of the wicked being ſwept
out with the beelſom of deſtruction,
the flocke of thy ſolde, thouowe thy
mighty aſſiſtance and gracious help
and furtheraunce, maye all the dayes
of our lyfe be at deſiſtance with Sa-
than, be cruel forſake, abhorre, and
cut of the patched, lothſome, and
wicked

A godlie Prayer. 93

swich weede of our olde Adam,
and being apparelled and adorne
with the glad some garment and rich
attire of ryghteousnesse, woe maye
shyne in all vertus, and be pleasaunt
and acceptable in thy sight, to the
praise and glorie of thy holie name
and our eternall comfort. To thee,
oh God, the father, the sonne, and the
holie Ghost, thre persons, and one
immortall, inuisible and euery-
thing God, be all praise
and dominion for
euer, and es
ter Amen.

FINIS.



The Table.

Phillick for the Soule,
verie necessarye to be
vsed in the agonye of
death, & in these extreme
and most perilous seasons,
as well for those that are
in good health, as those
which are indued with bo-
dily sicknesse. Fol. 1

Fayth is chiefly necessarye
for the sicke, to abide the
paynes of the bodye, & the
temptations wherewith it
is pestered. Fol. 4

The articles of our fayth are
diligently to be considered
of

The Table.

of the sick.

¶ Wherefore sickneses are sent
vnto vs from God.

There be three things, which
torment vs most grievous-
lye, and cruelly, and doe
trouble our mindes in the
agonie of death, that is to
sayt, sinne, death, hell, or
damnation.

¶ A prayer for the same.

¶ What is to bee done, when
sinne doth vexe, and stirre
our consciences.

The testimonies of Scrip-
ture for the remission of
sinnes thorow Christ, must
be

The Table.

be diligently repeated vnto the sick. &c.

VWhether the sick may lawfully seeke the Physitions helpe, and vse Physick, or no.

VWhat is to bee done, when death bringeth terror, and feare vpon vs.

The testimonies of Scripture, for the resurrection of the dead.

VWe wil adde also, other sentences of Scripture, containing plentyfull comfort.

VWhat is to be done, when hel,

The Table.

hell, or eternall damnation,
coming in our mindes,
doth feare vs. 33

Of the making of a Testa-
ment, and confession of
sinnes vnto God. 45

Of the Sacramente of the
Lords supper. 46

The sorrowe whiche manye
take, more than is requisite
for the death of their pa-
rents and friends, ought to
bee tempered by the right
rule of reason. 47

A precept cōtayning an ex-
hortation vnto all them
which professe the name
of

The Table.

of Christ.

Peroratio.

A fourme, and methode, or
right order to comfort the
sick.

Howe those are to bee com-
forted, whiche lye in the
daunger of death.

After what fort he is to bee
called vpon, which lyeth
at the point of death.

¶ A parier to be sayde vnto
God, for the sick.

¶ A prayer to be sayde vnto
Christ.

A Sermon of pacience, of the
consummation of this
world,

The Table.

| | |
|---|----|
| world, of the second coming of the Lorde, the everlasting ioyes of the righteous, the paynes of the wicked, and of other thinges, written by Saint Iohn Chrysostome, Patriarch at Constantinople. | 75 |
| Peroratio. | 89 |
| A godly prayer to be sayde of all true hearted subiectes. | 91 |

FINIS.



E Imprinted at London
by John Charlewood
for Henry Denham,
dwelling in Pater noster
Rowe, at the
signe of the
Starre.

Anno Domini.

1678.

Cum Privilegio.

